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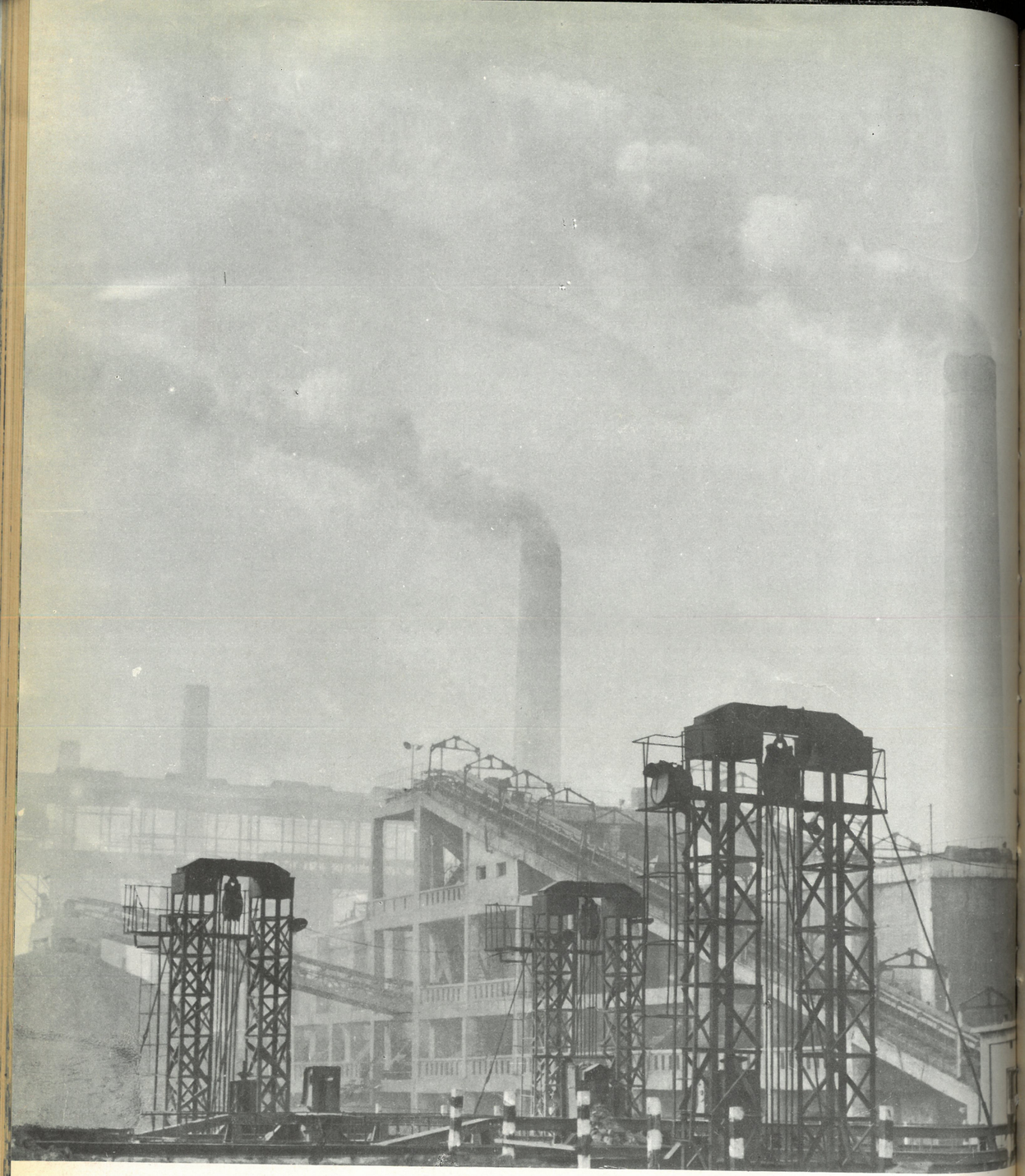

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FRONT COVER: Pupils are diligently studying to become future communist builders possessing knowledge, virtue, and sound body. After school they take part in circle activities—science, literature, art, sports—which help them cultivate various interests and deepen what they learned in classroom.

Every day they go to the Korean Workers' Party History Room where they study the brilliant patriotic, revolutionary tradition of the Party. The children, like sunflowers turning to the sun, follow the Party. They study the words of Premier Kim Il Sung, and endeavour to work and live as he teaches. Photo shows pupils of the Kyogoo Middle School, Pyongyang, studying the teachings of Comrade Kim Il Sung.

INSIDE BACK COVER: Mt. Keumgang

BACK COVER: Spring

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1965

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BANDUNG—TEN YEARS

Ten years have elapsed since the First Afro-Asian Conference was opened in Bandung, Indonesia, on April 18, 1955.

Delegates from 29 Asian and African countries gathered for the first time in history to discuss matters of common concern to the peoples of the two continents.

The Bandung Conference established the line of opposing imperialism and colonialism and strengthening the political, economic and cultural relations and co-operation between the two continents. Thus the Conference made a great contribution to the anti-imperialist, anti-colonialist, national-liberation struggle of 1,700 million Asian and African peoples at the time when, after World War II, the imperialist colonial system was rapidly crumbling in Asia and Africa and the oppressed peoples in these regions were emerging as proud masters of their countries.

The "Bandung Spirit" of ten principles became the banner of the Asian and African peoples in their struggle for national independence and freedom, unity and mutual assistance, against imperialism and colonialism.

International events of the past 10 years fully testify to the great vitality of the "Bandung Spirit." During this period, the political map of Asia and Africa has changed beyond recognition.

More than 30 countries have won independence and freed themselves from the colonial subjugation, and they are working to achieve complete independence, that is, economic independence.

Some Asian and African countries, having chosen the non-capitalist road, have proclaimed that they would march towards socialism, and are building an independent national economy. And they are training technical personnel.

The Asian and African peoples groaning under aggression and enslavement at the hands of the U.S.-led imperialists and colonialists took up arms, and their revolutionary armed forces are fighting valiantly the counter-revolutionary forces.

The armed struggle of the South Vietnamese people during the past several years has been delivering one staggering blow after another at U.S. imperialism. And now Washington finds itself in a most difficult position.

The struggle of the Indonesian people against the "Malaysian Federation," rejecting all American and British threats, is getting intense all the time. More than 25,000,000 Indonesians have volunteered for the anti-Malaysian struggle.

The national-liberation struggle in Africa has been greatly inspired by the "Bandung Spirit." And the world has seen its outstanding example in the protracted struggle of the Algerian people against the French colonialists. In Angola, Mozambique, Portugese Guinea, South Africa, and Southern Rhodesia the people have realized all the more, from their long experience, that independence can be won only through struggle. They have taken up arms under the slogan "Force with force" to wage a bloody struggle against the neo-colonialists and hasten the day of national liberation.

For centuries the Asian and African peoples were ruthlessly exploited and subjected to humiliation and racial discrimination under the dark rule of foreign aggressors. But their national-liberation struggle is hastening the day of final collapse of the imperialist colonial system, whose days are numbered. Yet the imperialists and colonialists are working madly to check the national-liberation struggle of the peoples so that they can continue with their colonial exploitation. Never will they step down from the stage of history of their own accord. On the contrary, they are desperate in their attempt to go against the torrent of history.

Particularly, U.S. imperialism, the stronghold of neo-colonialism, has occupied South Korea for 20 years since liberation; it has turned South Korea into a colony and a military base for its aggression in the Far East and Asia. U.S. imperialism is making war against the South Vietnamese people and is running amuck in carrying out its policies of war and aggression in the Congo (L) and many other parts of Asia and Africa.

Moreover, Washington with its tentacles of aggression stretched to the newly independent countries of Asia and Africa under the mask of "aid," is desperately attempting to chain the people to neo-colonialism. In this, they are resorting to the cunning "peace strategy."

Under such circumstances, if the Asian and African peoples are to realize their historical aspirations, they must form a common front of struggle against the U.S.-led imperialism and colonialism and strengthen their solidarity and co-operation.

Solidarity and mutual co-operation are possible for the Asian and African people because their positions are the same and because their aspirations are the same.

All the Asian and African peoples who suffered under colonial oppression for a long time, are fighting against imperialism and colonialism and for national independence and freedom.

The "Bandung Spirit" called on the peoples of Asia and Africa to strengthen solidarity and co-operation between them so as to fight effectively the common enemy. And, in accordance with the spirit, friendship and interchange between the peoples of the two continents have further developed.

Many international conferences of the peoples of the two continents during the past ten years after the Bandung Conference—Afro-Asian people's solidarity conferences, the first Games of the New Emerging Forces in Djakarta, and the preliminary conference for the Second Afro-Asian Conference among many—testify to the ever-strengthening solidarity and co-operation between the peoples of these regions and the great vitality of the "Bandung Spirit," the "Spirit" so close to the peoples of Asia and Africa.

The Korean people have worked consistently to reinforce the friendship and unity with the Asian and African peoples and they are solidly on the side of their struggle.

The Korean people, giving warm support to the decisions of the Bandung Conference from the first day, have strengthened, and are strengthening, the solidarity and co-operation with the Asian, African, and Latin American peoples and with the peace-loving people in the common struggle against imperialism and colonialism.

The friendly visit to many Asian and African countries of President Choi Yong Kun of the Presidium of the Supreme People's Assembly of the Democratic People's Republic of Korea is proof of this. The visit of President Choi Yong Kun and his party to these countries demonstrated the ever growing, invincible friendship and solidarity between Korea and the countries of Asia and Africa.

The Korean people value the friendship and co-operation with the peoples of Asian, African, and Latin American countries, and are firmly determined to strengthen the solidarity with them in the common struggle against imperialism and colonialism headed by U.S. imperialism.

The struggle of the people for peace, national independence, and freedom will surely be crowned with victory; the colonial system of imperialism will surely be put to death.

A New Struggle for Unification

JANG SUK HOON

The patriotic initiative of the Kim Jai Ryul Chullima Workteam of the Kaesong Machine Factory is developing into a nation-wide movement.

The workteam members registered as a member of their workteam the name of the South Korean patriotic youth Ri Yoon Sik, who died a brave death in the struggle against the U.S.-Pak Jung Hi clique. They are resolved to do his share of work, and they are doing it.

Their move reflects their firm determination. Even a moment never would they forget the South Korean compatriots, they would carry out the Seven-Year Plan by putting the spur to Chullima, they would realise the country's unification even one day sooner.

For this reason the patriotic move of the Kaesong youth met with a response of the entire people of North who are speeding up socialist construction in the northern part of the country, a material guarantee for the country's unification.

And also the patriotic move reflects the earnest desire of the entire Korean people for the country's unification and their firm determination to relieve the South Korean compatriots who are groaning under the yoke of U.S. colonial rule. That is why the spark kindled by the Kim Jai Ryul Chullima Workteam members is now spreading like a prairie fire to all parts of the country. The spark lit the whole of Kaesong city in a moment, and Haijoo, a city near the military demarcation line, then the capital Pyongyang, and then the border city Sineuijoo. The flame reached Hamheung, Chungjin, and Aoji in the northernmost part of the country. Not only in factories but in co-op farms, schools, hospitals, even in communities, everyone is determined to work as the Kim Jai Ryul Workteam members. They set their fighting goal and decided to live and work in a revolutionary way to win the country's unification.

Members of a workteam of the Pyongyang Electric Appliances Factory listed as their workteam member the name of the South Korean student Kim Joo Ryul, who was killed by the police in Masan at the time of the April 19 Uprising (1960). Last year they gave one of their machines the name of "Kim Joo Ryul", and made their resolve to overfulfil their yearly production assignments by 23 per cent including the share for Kim Joo Ryul by the end of December. And they carried out their resolve with credit.

Kim Jai Ryul Workteam of the Kaesong Machine Factory adds to its roster the name of Ri Yoon Sik, a patriotic youth of South Korea. They work extra to do his share

A 19-member workteam of the Rakwon Machine Plant added two South Korean jobless as their workteam members and are doing quotas for 21 workers.

"Remember the South Korean orphans," thus reads the signboard on every machine attended by members of the Sunwoo Changhyuk Workteam of the Koosung Textile Mill. The workteam members are always concerned about ill-clad people and orphans in South Korea. They made their determination to work as if they were mothers and sisters to the South Korean orphans and smash the enemies who brought such misfortune to South Korea. They decided to produce extra fabrics to make one suit each for some 300,000 South Korean orphans.

At the meeting of the Ogook Co-op Farm, Anak County, South Hwanghai Province, a young member Kim Sung An expressed his resolve: "I come from Pajoo County in Kyunggi Province, where U.S. army is lording it over and slaughtering the people right and left. And there is my mother anxiously waiting for me in that blood-soaked land. I pledge to do more work including my parents' shares to harvest a yet bigger crop."

And his proposals were most enthusiastically received by all co-op farmers, who volunteered to aid the people of Papyung Sub-county in Pajoo County. They have decided to turn out this year two thousand tons more grain.

A class of the Moran Higher Medical School registered in the class roster the name of Ri Jong Ryang, a former second year student at the Kyunggi High School in Seoul, who at the time of the April 19 Popular Uprising standing in the van of the marching columns shouted "Go ahead and shoot, you devils. We are patriotic students." He fell in the struggle.

The entire class has decided to live and study as if he were with them. They have designated the best desk in the class as the late Ri Jong Ryang's, and the best student will take the seat by turns a week.

Now this movement is being carried out on the scale of whole factory, whole co-op farm, whole school.

This is a movement initiated by the people of the Chullima age who hate the enemies, and put other's interests before one's own, and regard it their joy to work more and produce more—the people who are accelerating the Seven-Year Plan, the people who are determined to drive out the enemies from South Korea and realise the country's unification.

* * *

Kim Jai Ryul's Kaesong Machine Factory is a stone's throw from the military demarcation line, with the barren land of South Korea across the line to the south.

The Kim Jai Ryul Workteam won long ago the title of Chullima Workteam. All members made continuous innovations in their work, helping and leading each other. They worked for the interests of the collective. Their motto was to work and live in a communist way.

Workers of the Pyongyang Wire Factory are striving for increased production with a feeling of fighting together with Kim Joo Ryul, a patriotic youth of South Korea

Of course, they are but one of the Chullima workteam family, which one will find everywhere in our country.

Among the workteam members, there is Ri Jung Ja, a turner, who lost her parents in the American-ignited war. Her father died in the battlefield and her mother was killed at the hands of the enemy. There are also Kim In Sung and Yang Jung Il who have been separated from their fathers and sisters who had been taken to the South.

Like these people, most of the team members have their own stories.

One day Ri Jung Ja told her co-workers:

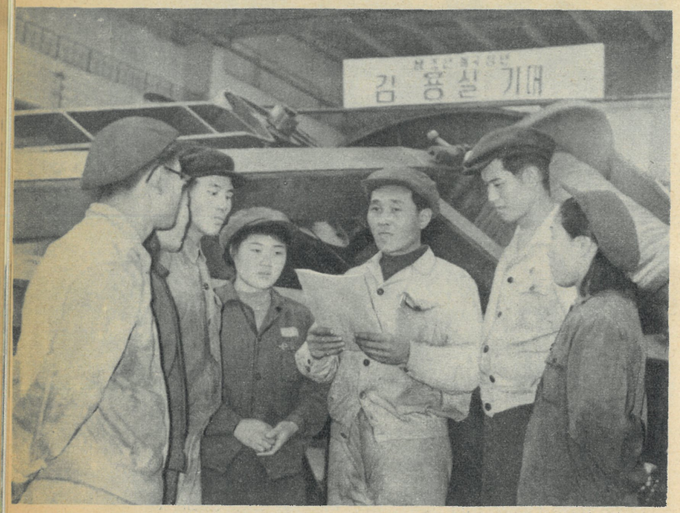
"We have repeated quite often that we must not forget the people of South Korea, and work harder to save them and hasten the day of the country's unification. But, I don't think this is enough. The more important thing, I should think, is to show our words in deeds."

At this, all her co-workers warmly responded to her. All of them were gripped by a strong wish to save their fellow countrymen in the South and to realize the country's unification. The team held many discussions on how they could translate their pledge into reality.

On June 3 last year, a news came to them.

For the preceding four months the struggle of the youths and students in South Korea had surged with an increasing intensity against the criminal "South Korea-Japan talks" and the Pak Jung Hi puppet regime. Demonstrations took place in all parts of South Korea.

Some 2,000 students of Koryu University and students of over 20 colleges in Seoul held anti-government meetings and poured into the streets, shouting "Down with the Pak regime!" and "Stop immediately the South Ko-



"Patriotic South Korean Youth Kim Yong Sil Machine" is a great inspiration to the workers in their struggle to boost production

Students of the Moran Higher Medical School in Pyongyang registered the name of Ri Jong Ryang, a patriotic youth of South Korea, as a classmate. The picture on the desk is that of the 17-year-old Ri Jong Ryang who fell at the hands of the enemy in the April 19 Uprising

rea-Japan talks!" They pressed on Chungwadai, Pak Jung Hi's den. The U.S.-propped "third republic" was a candle flickering in the wind.

The police barricaded streets leading to Chungwadai, and then threw tear bombs at the oncoming students. But demonstrators were undaunted, on the contrary, they became more furious. The angry students hurled stones at the enemy.

Among the demonstrators was Ri Yoon Sik, a first year student at Kungook University. Shouting slogans at the top of his voice he threw stones at the police men. But a police club fell on his head and he sank to the ground unconscious.

He was soon carried to a nearby hospital by his fellow students. But without recovering his consciousness, the 20-year-old fighter breathed his last.

The news of his death ignited the anger of the entire Kim Jai Ryul Chullima Workteam. Everybody was electrified with indignation at the bestial atrocities of the Pak Jung Hi clique. Now their anger gave way to firm determination to do something to support the country-saving struggle of the South Korean students against U.S. imperialism and relieve their brothers and sisters in South Korea.

The team members decided to list Ri Yoon Sik, who gave his youth to the fight, as one of the team members. All of them came out to fulfil the young fighter's unfinished duty through their labour battle. From then on the 20-members team has done the work for 21 members!

They renamed a lathe after Ri Yoon Sik, they made an "avenge note-book" to encourage each other in the spirit of revenging for Ri Yoon Sik. Every day they jotted down their daily routine in the book.

Though the artificial barrier divides the country, they have been working with a feeling of struggling shoulder to shoulder with their brothers and sisters in South Korea.

Their skill improved, and even thinking changed. Production boosted day after day, and one technical innovation after another came. The efficiency of the "Ri Yoon Sik Lathe" increased three times. The team members reformed and repaired quite a number of machines. Everyone also became very economy-minded.

As a result, they are working every month without receiving supplies for a week. Then turner Ri Jung Ja made more than 500 screws with odds and ends she had collected.

The workteam members got united more firmly, and helping and leading each other they weathered through all difficulties. They were highly proud of being among the ranks of the fighters on the road to the country's unification.

Everyone in the team overfulfilled his daily target by 50 per cent. No wonder, then, they topped the quotas for last year including the share of Ri Yoon Sik by 12 per cent by the end of last November.

Socialist Transformation of Private Trade and Industry

If a country is to build socialism, it must adopt the socialist economic form.

To this end, a difficult and complicated revolutionary task should be carried out to lead the private handicraftsmen and capitalist traders and industrialists along the socialist road in addition to the socialist transformation of agriculture. This is one of the serious revolutionary tasks, and how to go about it will be determined by the concrete historical and social-economic conditions of respective countries.

Considering specific conditions prevailing in our country, it took the line of reorganizing the private handicraft, trade and industry by a peaceful means through co-operatives, taking different measures at different times. And the difficult revolutionary task of putting them on the socialist path was completed with little hitch in very short a time.

Socialist Transformation of Private Handicraftsmen

Before liberation, under the cruel oppression and exploitation by the Japanese imperialists and comprador capitalists, the handicraftsmen of our country were constantly threatened with bankruptcy and ruin. And it was only after liberation that they could improve their position greatly thanks to the assistance of the people's power.

Yet, their life could not expect a fundamental change so long as the small commodity economy remained. Their weak economic foundation plus backward technique was barely enough for simple reproduction, and the enlarged reproduction was beyond the question. Then, they were not in a position to compete with capitalist undertakings. Moreover, their economy, weak as it was, presented always danger of generating capitalism as it was based on the private ownership of means of production.

Therefore, already in 1947 when the country having completed the anti-imperialist and anti-feudal democratic reforms, entered the path of socialist construction, a line was laid down to organize handicraftsmen into producers' co-operatives.

This line was the best way to remould the handicraftsmen into socialist ones as it closely combined the state interests with those of the

Workers of the Bookchung Daily Necessaries Producers' Co-operative are making various kinds of daily items with the equipment they made

The manager (in the centre) always consults with workers about how to increase production and practise economy

small producers. At the same time, it was the best form which the handicraftsmen could understand and approach easily.

Subsequently, handicraft co-operatives began to appear in the rural areas first, then in town. Such steps were necessary in the light of the fact that at that time consumers' co-operatives had already been organized in the countryside and the superiority of the co-operative economy clearly proved. And all this helped the handicraftsmen in the rural areas accept the line of co-operation easily. Then such co-operatives could develop in a sound way because they were organized close to the source of raw materials and the places of consumption.

In setting up the co-operatives, at first, it was decided that each handicraftsman works at his own place in view of the weak economic conditions; then, gradually new buildings for joint work were erected.

The state rendered enormous assistance both politically and economically to the newly organized co-operatives. It also gave guidance and help to the co-operatives to strengthen themselves so as to prevent profiteers from hampering the sound development of the co-operatives. Moreover, the state accommodated them with an enormous sum of fund, raw materials and other supplies, and found markets for their products.

Thanks to such measures the co-operative movement of private handicraftsmen rapidly developed and initial successes were registered and much experience was accumulated by 1950—the year when the war broke out.

Between 1947 and 1949, the number of co-operatives increased from 28 to 567, and the total membership grew 77 times.

Even under the difficult war conditions, the work of socialist transformation of handicraftsmen went ahead untiringly. In view of the destruction of large-scale state industrial establishments and the deterioration of the people's livelihood, the state directed profound attention to the development of the co-operative industry and concentrated efforts upon embracing more handicraftsmen in co-operatives and upon consolidating the co-operatives formed. In this way, the output of the co-operatives in 1959 increased by 380 per cent compared with June 1949 before the outbreak of the war. In 1952, the share of the co-operatives in the gross value of industrial output stood at 12 per cent, whereas it was 5.2 per cent in the pre-war year of 1949.

After the war the co-operative movement of the handicraftsmen was stepped up with fresh vigor, and it was completed in August 1958.

Socialist Transformation of Capitalist Trade and Industry

In our country, socialist transformation of capitalist trade and industry was carried out comparatively smoothly.

In socialist transformation of capitalist trade and industry, our Party set forth the line of utilizing their positive aspects and restricting their negative aspects while gradually transforming them by a peaceful means through co-operatives.

Under the long colonial rule of Japanese imperialism, Korean national capitalists had little chance to advance; they were menaced constantly with bankruptcy and collapse. Before liberation, the main part of Korea's economy was held by the Japanese imperialists and Korean comprador capitalists, leaving a very insignificant portion for the Korean national capitalists. Therefore, before liberation they always sided with the struggle against the Japanese imperialists and comprador capitalists and with the anti-imperialist and anti-feudal, national-liberation struggle. After liberation, they participated in carrying out the anti-imperialist and anti-feudal democratic revolution under the leadership of the people's power.

The production facilities they owned were not confiscated; on the contrary, they were permitted to carry on their business freely.

During the period of transition to socialism, the political alliance was continuously maintained with them, while they were made to serve the country's socialist construction and the wellbeing of the people. In the first days of socialist construction when the state-run industry was not yet rebuilt completely and the socialist commerce was weak, they made a certain positive contribution to meeting the needs of the inhabitants in those fields which the socialist economy was yet to reach.

While utilizing such positive aspects of traders and industrialists, the negative aspects inherent to them were strictly restricted so that they could not exert a big influence on the national economy and people's living. In accordance with the Labour Law, rights of the workers employed by capitalist enterprises were protected lest they should become the prey to exploitation. Then profiteering was forbidden with the enactment of various measures: law on abolition of usury, progressive taxation on private enterprises, price control, etc. Besides, the socialist economic sector was constantly strengthened and emulation with capitalistic elements intensified—the latter was to be overwhelmed eventually by the superiority of the former.

In the postwar period, socialist transfomation of capitalist trade and industry presented itself as a matured demand.

The three-year long war unleashed by U.S. imperialism ruined traders and industrialists. In 1957, the number of private enterprises employing more than 5 workers was only 14 per cent of the total.

The position of merchants was no better than that of petty traders.

In the post-war period the socialist economic form came to hold an absolutely predominant position in all branches of the national economy, and the co-operative movement of agriculture and handicraft entered the final stage. This meant that there was no more the economic footing for the capitalist trade and industry. In short, no private economy could operate.

Such being the case, the private traders and industrialists could not recover from their reduced positions unless they relied on the state and socialist economy, and unless they pooled their means of production and funds for common use.

The country correctly analysed all these realities before adopting the policy of actively pushing ahead with the work of remoulding the traders and industrialists into the socialist working people through co-operatives of various forms.

In this, serious attention was paid to correctly defining the forms of co-operatives on the principle of combining individual interests with common interests. Thus there came into being three co-operative forms—producers' co-operative team, an embryonic form of socialism; semi-socialist form, under which remuneration is made according to the work done and investments; lastly, socialist form under which remuneration is made according to the quality and amount of the work done. Then the voluntary principle was observed in enlisting the handicraftsmen and traders and industrialists in the co-operatives according to their trades.

However, no co-operative was organized exclusively with medium and small enterprisers; instead the policy was to consolidate the co-operatives organized by the handicraftsmen and embrace enterprisers in them. This ensured the sound development of co-operatives even after medium and small enterprisers joined them en masse.

In socializing the means of production of traders and industrialists, too, a policy most

At the Kaesong Watch Producers' Co-operative

suitable to the condition of our country was practised. In a word, if a former industrialist came in with certain machines when he joined the co-operative, the machines were counted as his capital investment and he was given dividends for a definite period until the co-operatives secured enough accumulations to buy up the machines and turn them into common assets.

In transforming private traders along the socialist line steps were taken not to enlist them in producers' co-operatives from the outset, considering their lack of experience in production and their ideological unpreparedness. Instead, marketing co-operatives and producers' and marketing co-operatives were organized for them. Then, by raising the proportion of production in the co-ops, they were gradually remoulded into the socialist working people.

In transforming capitalist trade and industry into socialist ones, the work of transforming the economic form was closely combined with that of remoulding man. That is to say, while remoulding them into the working people through productive labour, the ideological and educational work was persistently carried out to help them liquidate old capitalist ideological hang-over and arm themselves with the socialist ideology.

The state also rendered material and financial assistance to the producers' co-operatives to consolidate them politically and economically.

Thus in our country the difficult and complex task of remoulding the traders and industrialists into the socialist working people was successfully accomplished by August 1958 along with the co-operation of private handicraft industry.

Today, former traders and industrialists are working hard as the proud socialist working people for the prosperity and development of the country.

NEW STAGE IN DEVELOPMENT OF KOREA-U.A.R. FRIENDSHIP AND CO-OPERATION

At the end of last year President Choi Yong Kun of the Presidium of the Supreme People's Assembly of the Democratic People's Republic of Korea paid a friendly visit to the United Arab Republic at the invitation of President Gamal Abdel Nasser of the U.A.R.

During President Choi Yong Kun's stay in the U.A.R. talks were held, and an agreement was reached on advancing diplomatic relations between the D.P.R.K. and the U.A.R. to ambassadorial level and strengthening mutual intercourse and co-operation in economic, cultural and other domains. All this vividly reflects the will of the peoples of the two countries to co-operate with each other more closely in the common struggle for the consolidation of independence and prosperity of their countries under the banner of anti-imperialism and anti-colonialism. And it has opened up a new stage in the development of friendly relations between the D.P.R.K. and the U.A.R.

Though Korea and the U.A.R. are thousands of miles away from each other, the peoples of the two countries are closely bound: their past is the same, one of oppression and humiliation at the hands of the imperialists and colonialists; they are fighting on the common front against imperialism and colonialism and to consolidate the national independence. And the Korean and U.A.R. peoples have supported and encouraged each other in the common struggle, and rejoice over each other's success as their own.

The Korean people actively support the struggle of the Government of the U.A.R. and its people—the struggle to fight the Israeli aggression, to restore the legitimate rights of the Palestinian people, to repulse the imperialists' aggression in the South Arabian Peninsula, and to achieve unity of the Arab people in fighting imperialism and colonialism.

The people of the U.A.R. have expressed full support to the stand of the D.P.R.K. Government that the question of Korea's unification should be solved by the Korean people themselves by peaceful means on a democratic basis free from all outside interference.

The ever-consolidating and developing relations of friendship and co-operation between the peoples of Korea and the U.A.R. fully accord with the interests of the peoples of the two countries and have greatly contributed to strengthening the anti-imperialist and anti-colonialist forces of the world—a heavy blow to the imperialists and colonialists and their stooges.

The Korean people heartily welcome the agreement on advancing diplomatic relations between Korea and the United Arab Republic to ambassadorial level, and will continue to endeavour to consolidate and develop friendship between the two countries.

ELOQUENT PROOF OF KOREA-CAMBODIA FRIENDSHIP AND UNITY

On last December 28, it was officially announced that diplomatic relations at ambassadorial level would be established between the Democratic People's Republic of Korea and the Kingdom of Cambodia.

The Korean people warmly welcomed the statement.

To establish diplomatic relations between Korea and Cambodia is a manifestation of the unanimous wish of the peoples of the two countries for closer co-operation in all fields of politics, economy, and culture in their common struggle for safeguarding the national independence and building a new life under the banner of anti-imperialism and anti-colonialism. And it marks an event of great significance in developing the relations of friendship between the two countries. Moreover, it will make a great contribution to strengthening the unity and co-operation of the anti-imperialist and anti-colonial forces of Asia and the world.

The peoples of Korea and Cambodia are brothers and comrades-in-arms standing on the same front to fight U.S.-led imperialism and create a new life. They have always wholeheartedly rejoiced over each other's successes as their own, and regarded it as their duty and obligation to support and encourage each other.

The Korean people fully support the Cambodian people who are waging a heroic struggle to crush the interference and aggression of the U.S. imperialists, to safeguard independence, honour, and dignity of their country, and to create a new life. The people of Korea condemn vehemently U.S. imperialism for its aggression on Cambodia.

The Cambodian people acclaim the Korean people for their successes in socialist construction and in building an independent national economy, and support them in their struggle for making all foreign troops withdraw from South Korea and for the peaceful unification of their country on their own. And the Cambodian people have made their stand known that the U.N., a belligerent in the Korean war, must not interfere in the Korean question.

All this is a reflection of friendship between the peoples of the two countries and an expression of their firm solidarity.

Particularly, the state visit of President Choi Yong Kun of the Presidium of the Supreme People's Assembly of the D.P.R.K. to Cambodia in late December last year was a clear demonstration of indestructible friendship between the Korean and Cambodian peoples.

The ever-strengthening friendship and unity between Korea and Cambodia is another telling blow to the U.S. imperialists who are working madly to drive in a wedge between the Asian peoples and attain their aggressive ends in Asia.

The Korean people take great pride in having the resourceful, courageous, and hard-working Cambodian people as their close friends, and will do all they can to consolidate friendship and unity with the Cambodian people.

Guinean Exhibition

A photo exhibition of the Guinean Republic opened in Pyongyang on December 19 last year.

On display were more than two hundred pictures showing the achievement made by the Guinean people under the leadership of the Guinean Democratic Party headed by Ahmed Sekou Toure after they won the national independence in October 1958, and the happy life of the Guinean people today.

On hand at the opening ceremony was a big crowd. Among them were Su Chul, Chairman of the Korean Committee for Cultural Relations with Foreign Countries; Hu Dam, Vice-Minister of Foreign Affairs; Kim Ok Soon, First Vice-Chairman of the Central Committee of the Democratic Women's Union; and Ri Jong Soo, Vice-Chairman of the Central Committee of the General Federation of Trade Unions.

Also present were Bangura Momo, Charge d'Affaires ad Interim of the Guinean Embassy in Pyongyang, and Emile Tompapa, Director of the State Radio Station of the Guinean Republic and leader of the Guinean radio workers delegation currently visiting our country.

Cultural attaches of various embassies in Pyongyang were also present.

At the opening ceremony Ri Jung Sook, Vice-Chairman of the Korean Committee for Cultural Relations with Foreign Countries, and Bangura Momo, Charge d'Affaires ad Interim of the Guinean Embassy in Pyongyang, spoke.

My Life—Present and Past

SONG DAI GWAN

It has been some time since the closing bell rang.

Already from the brightly-lit club house are heard merry songs of the co-operative workers interwoven with melodies on instruments, though still wanting in skill. It seems an art circle performance has opened.

Just think! These circle members were all once private merchants and industrialists to whom only one thing mattered—profit, and more profit. Deceiving they did, if it were to bring them money. And they minded little to "knock off" others, if it were for their own benefit. But, today, these people work together pooling their strength. They spend a pleasant time together. Then they laud each other, if a success is scored. Friendship binds them. Indeed they are leading a new, worthwhile life.

I, too, was little different from them. Once I, too, was a merchant. But now I am embraced in the collective.

I had an enterprise of my own from the time when our country was still under Japanese imperialist rule.

I had then only one wish. Making money, a lot of it. In the old society money meant everything, and the "value" of a man was gauged by the size of his bankbook.

However, in such a society where money ruled everything, chances were very slim for a national capitalist, under the imperialist colonial domination, to make a big money. On the contrary, uneasiness shadowed me all the time.

In 1941 the Japanese imperialists launched the Pacific War, and in the following year they issued the "law on readjustment of small and medium enterprises." The law aimed at tightening the war-time control over business: the Japanese militarists wanted to channel everything to war industry, and they either closed small and medium enterprises altogether or made them merge with giant firms.

And the law spelled the end of my rice mill.

After that, I salvaged my bankrupt business, and with a small capital I started another one. I had some 50,000 won of my own, then I had a bank loan of 100,000 won on a short term. With the 150,000 won I stocked the store. But a few months later the Japanese imperialists issued a new price control, which cut down the prices in general. It lowered my stock in terms of money by 20 per cent. And I knew, of course, even such a price level would not hold long, so I decided to get rid of my stock at once.

The bank loan was for one month, and, failing the payment, additional interest accumulated rapidly at a rate of 20 per cent every month.

I got 120,000 won for what I had to pay 150,000 won. When I paid back the bank loan 100,000 won plus interest, there was hardly anything left for me. Finally, due to the price policy of the colonialists, I almost lost everything. Of course, I was not the only one who was in such a situation. Almost all the small national capitalists suffered as I did. A friend of mine had secured a loan from the bank to finance his business. However, when time was up, he could not pay back the loan; in the end he had to give up even his house. He became a jobless.

But I was determined to put up a fight. I had managed to run a business. Yes, you guessed right—"a big money" was what I was still after!

Then came August 15, 1945—the day of Korea's liberation.

After liberation I started a small plant again. The state provided all private enterprisers with every condition for their business—fuel and power, raw materials. I sold all my products to the state at a fixed price. Thus my business flourished with each passing day.

But the avarice of the rich knows no bound. With a sole view to making a big fortune I produced only those commodities, paper, glass, and rubber goods, which would bring me more money. What the country needed most never occurred to me. I was little different in dealing with my associates, too.

I must confess. Fear gripped me when the government came out with the line of socialist transformation of private trade and industry. I had been a merchant all my life. I thought: If I joined the co-operative my property would be shifted to everybody's. And it was almost unbearable to think that I had to share with others the profit "my money earned!" But not long!

The state did not infringe upon the interests of private enterprisers. On the contrary, taking into account each individual's interest, it took the policy of organizing various types of co-operatives. Particularly the semi-socialist type co-operative was widely organized. Under this system gains were distributed according to the work done and the amount of investment. Producers' co-operatives which were set up with handicraftsmen replenished their production equipment and facilities and consolidated the economic foundations with the active assistance of the state. Subsequently, the life of the co-op members speedily improved for the better.

In particular, as the state-run industry grew rapidly, I gradually began to see it was advantageous to carry on production and improve technique with the state assistance and with the strength of the collective.

In December 1957 I joined the Pyongyang Industrial Goods Producers' Co-operative, which was formed by some 100 former traders and industrialists. I came in with 10 million won (100,000 won in new currency).

The co-operative was a second type co-operative, i.e., the share was given out according to the work done and the amount of capital one contributed. Accordingly, it did not encroach upon the interests of the members. And I was elected chairman of the co-operative. Greater part of the fund of the co-operative was mine, which meant a large portion of the earnings being carved out for me.

But I began to feel something new. I began to question myself: Is it right for me to take a big chunk of the earnings? I was not a capitalist, but chairman of the co-operative. In a word, my conscience began to bother me. With the formation of the co-operative, an end was put to old relations between businessmen who had tried to deceive each other and scramble for interest. Instead new relations came into being—now each member worked for the common good and helped each other. My life began to rely on the collective gradually. And the old notion of "money talks" was no more ruling. I have six children—four boys and two girls. At that time every one of them, except the youngest, was in school with the eldest in the university. But they went to school without paying anything. Then, if any one of us should get sick, we went to hospital where they did not ask us to pay for medical treatment.

I began to feel about the new system in which all members of society make joint efforts for the common good, and the society guarantees a stable life for all its members.

Life taught me that my money was what I had gained at the expense of others by exploitation. All my life I had only one hope—to make money. Thinking I did, and I knew it was wrong for me to take a big portion of the co-op's earnings becauce my investment was the biggest.

I decided to make my whole investment the property of the co-operative.

Other members did the same. No more was I a capitalist in every sense of the word: I parted with my 10 million won, and now it was part of the joint fund. Yet, I could not help feeling that the ten million may not be mine, but I gained something, something far more worth than ten million—being a true member of the collective! Yes, I felt and am feeling today the joy of the most worthwhile life—working for the common goal of the co-operative and helping each other.

Thanks to the state assistance the co-operative was expanded five times. I am still chairman of the co-operative, and I am a deputy to the Pyongyang City People's Assembly.

My eldest boy and girl are college graduates, second boy will finish the medical college this year, and then the next boy is in a technical school. He wants to take up engineering. I am nearly fifty and am greying at the temples. But I feel vigour of the youth as my life is so meaningful today.

Now, as usual, I will go to club house with my co-op members. And I may beat the drum and sing a song or two.

Song Dai Gwan, managerial chairman, discussing with workers on improving the quality of products

TRAVELOGUE

IN HAMHEUNG AN INDUSTRIAL CITY ON THE EAST COAST

MOON IN SOO

HAVING left the co-op farm villages hidden deep in the mountains of Hoochiryung we made our way to Hamheung on the east coast.

From the crest of the Banryong Hill in the heart of the city one can command a bird's-eye view of the city with its giant chemical plants and many other factories.

The February 8 Vinalon Factory produces 20,000 tons of vinalon a year. Then there are several other chemical plants, which turn out many kinds of chemical products—carbide, caustic soda, dye-stuffs, fertilizer, agricultural chemicals, etc.

The Hamheung district is playing a great role in the de-

A view of the February 8 Vinalon Factory

At the spinning shop of the February 8 Vinalon Factory

velopment of the nationl economy of our country.

Especially, principal products of this district are chemical fibres secured from lime-stone and anthracite, and chemical fertilizers from air and water.

Before the liberation there were only one or two chemical plants in the Hamheung district.

But what a change today!

Many factories were built during the past 20 years after the liberation, particularly for the past 11 years after the war.

In Korea, not only the people of Hamheung but the entire people know what the word "vinalon speed" means.

It means how fast the vinalon factory was built, the one with a total floor space of some 100,000 square metres and equipped with tens of thousands of complicated machines and installations. It was completed in a little more than a year.

But the rapid tempo of construction is not all what the "vinalon speed" means. More than that. It also means the inexhaustible creative power and burning patriotism of the people who are resolved to be worthy of the Party's deep concern to the people's living.

All these factors contributed to the speedy construction of the giant vinalon factory.

For this reason the "vinalon speed" is a militant slogan that heightens ever more the labour zeal of the working people who are stepping up socialist construction.

Such examples can be seen in the construction of the caustic soda workshop and vinyl chloride factory.

During the Korean war the U.S. imperialists bombed indiscriminately the city, and

Workers' residential district in Hamheung

worked havoc with the factories. Then they boasted that a hundred years would not be enough for the Koreans to rebuild the factories.

Contrary to their calculation, our workers reconstructed the chemical fertilizer factory in a matter of two years. Now they turn out many kinds of chemical products besides fertilizers. Factories were built on the Ryongheung Plain, once overgrown with weeds.

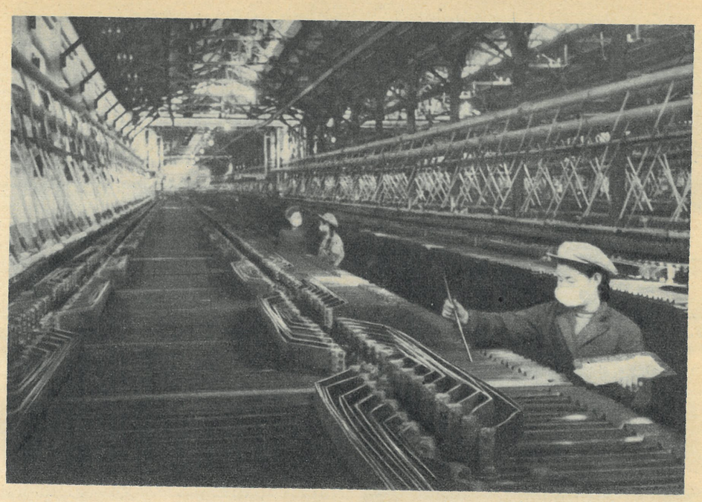
After an inspection of the factory, a visitor from Cameroon wrote down her impressions:

"Only the people who won freedom can do anything like this. Really Hamheung is a city of wonders."

To see how the work is done we visited first the synthesis shop of the vinalon factory.

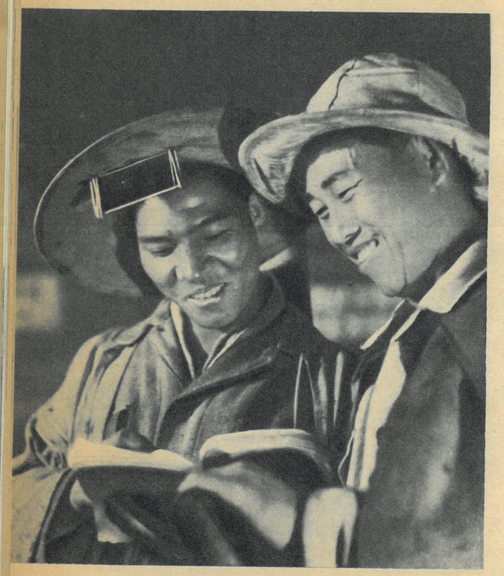
The chief engineer of the factory guided us to the control board, and explained: "All these switches and meters take care of all production processes." We saw a girl in clean uniform handling the control panel.

All the factories, either reconstructed or newly built, are shifting from mechanization to

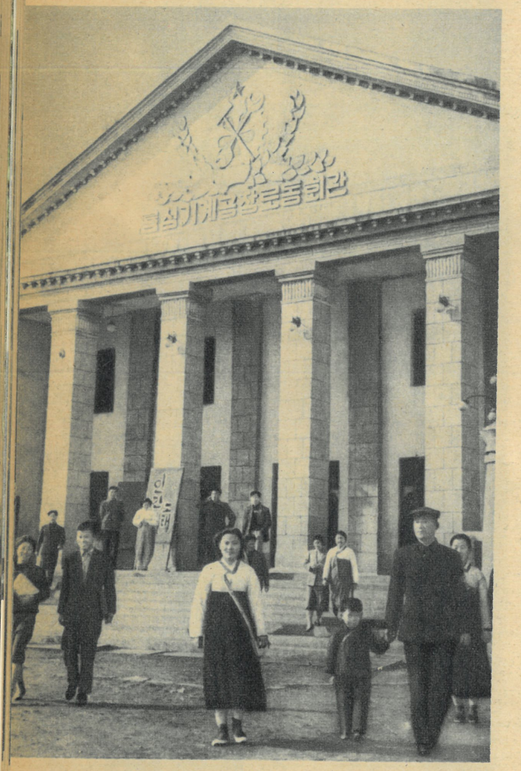


Electrolysis shop of the Bongoong Caustic Soda Factory

At the Heungnam Fertilizer Factory



Whenever they have a chance they work on chemical equations



At the workers' club

semi-automation, from semi-automation to automation. The workers are being gradually freed from heavy work.

At the vinalon factory all complicated production processes are automated, from feeding raw materials to finished products. We saw at the Heungnam Fertilizer Factory the conveyers taking fertilizers to freight cars to be shipped to all parts of the country.

The Heungnam Fertilizer Factory plays an important role in making various kinds of chemicals available to our agriculture.

Visiting the factories in the Hamheung district we noticed that all machines and equipment bore the labels of the machine factories of our country. And we saw with our own eyes that heavy industry with the machine-building industry as its core that we built in the post-war reconstruction period overcoming every difficulty displays its vitality.

We visited the Branch of the Academy of Sciences, where Dr. Ri Seung Gi and his associates are conducting researches.

In the parlour we were greeted cordially by Dr. Ri Seung Gi.

We had pictured Dr. Ri would be a person of strict disposition, but he was very gentle and kind. Answering to the questions about the future prospect of the chemical industry, he said to this effect:

It is a most important problem that our chemical industry must make an independent development and turn out all kinds of chemical products the country needs. To this end, researches should be conducted to make our industry advance with resources that we find in our country. In particular, we should go deep into the study of vinalon, vicron, nylon and nitron. As to the nylon, our country is rather limited in raw materials. Accordingly, we must find out the way to secure nylon from raw materials abundant in our country. Now in our country a great number of daily necessaries are made of synthetic resin, and we must improve its quality.

Then, studies are being made on increasing the output of different kinds of synthetic resins and artificial rubber.

To begin with, closer co-operation is needed among scientists and technicians so as to fulfil the tasks of the Seven-Year Plan set forth before chemical industry. For instance, we must lay stress on the development of the agricultural chemicals and fertilizer industry. This will work towards bigger crops.

This is the gist of what Dr. Ri Seung Gi told us about research projects for the development of our chemical industry.

His talk showed us the brilliant prospect that our chemical industry faces thanks to the research work of our scientists and to the creative labour of our working class. And we felt all this will help our national economy make another big jump.

On the Country's UNIFICATION

QUESTION: How did the so-called May 10 separate election in South Korea to set up the puppet regime come about?

ANSWER: The entire Korean people longing for the country's unification and independence have waged a steadfast struggle against the U.S. imperialists who illegally occupied South Korea and divided Korea. Particularly, after the Joint Conference of Representatives of Political Parties and Social Organizations of North and South Korea held in Pyongyang in April 1948, the entire people of North and South Korea rose up in a mass struggle to oppose the May 10, 1948 separate election. The election was a brainchild of U.S. imperialism to set up a puppet regime in South Korea.

However, defying the opposition of the entire Korean people, Washington was bent on holding the election to bring about a puppet power stuffed with its running dogs.

As the election day approached, the U.S. military government in South Korea set up a special security force and increased its military strength. The puppet police swelled from 35,000 to 50,000, then the "Hyangbo corps"—a

Permanent occupation

Country's unification under U.N. supervision

band of terrorists—was formed as an auxiliary police.

Washington mobilized warships and airplanes, and tanks rolled on the streets, machineguns were set up everywhere, and mobile army and police units were sent to all parts of South Korea. Then under every pretext patriots were put behind the bars. Between May 7 and 10 no less than 50,425 people were arrested.

Yet, all these ferocious moves of the enemy could not bar the revolutionary advance of the Korean people who were determined to fight to save the country. And the people opposed more resolutely the planned separate election of the U.S. and Syngman Rhee clique.

The people in the North supported in every way the South Korean people's fight against the separate election—an increased production competition movement, mass rallies, etc.

And the South Korean people were steadfast in their battle. In early April 1948 there were riots on Jejoo Island, the southernmost island of the country, and at the beginning of May, the South Korean workers waged a general strike in protest against the separate election. Demonstrations and riots took place in Seoul and other parts of South Korea.

According to an announcement released by the American military government, in the week before and after the May 10 election, people raided, attacked, and burnt down no less than 140 "election offices" and police sub-stations, and punished vicious policemen and candidates.

All communication lines were paralyzed throughout South Korea.

And all patriotic political parties and social organizations, irrespective of their political views, in chorus repudiated and rejected the country-selling separate election.

Nevertheless, U.S. imperialism trampling down the will of the Korean people carried out the election under what they called "U.N. supervision".

On the day of election, May 10, policemen and terrorists armed to teeth searched houses, dragged out people to the polling places, and wantonly beat and slaughtered anyone who was against the election or showed his reluctance.

Even the "U.N. Commission on Korea" officially reported that 416 were killed and 858 wounded because they were against the separate election. Then democratic-minded people were arrested and threw into jail or put under house arrest.

A U.P. special correspondent who covered the election in Seoul described the so-called American-inspired free atmosphere in the following vein: American reconnaissance planes flew all the time overhead, and every polling place was strictly guided by "Hyangbo corps" members armed with baseball bats and clubs. In Seoul, thousands of policemen and specially organized civilians with the help of U.S. troops built barricades on important points and thoroughfares, and security units were placed at every street corner. The atmosphere looked little different from a city under martial law.

South Korea's May 10 election was frustrated to all intents and purposes. On Jejoo Island not a semblance of election could be seen in face of the powerful resistance of the people.

Even according to official figures of the "election committees" in North and South Kyungsang Provinces, they could drag out only 10-20 per cent of the electorate to the polls.

All this proves that the election fizzled out due to the dynamic country-saving struggle of the Korean people. But the U.S. imperialists invented the election results to set up a puppet regime. Then they placed Syngman Rhee on the seat of the Presidency.

Such is what the "election under U.N. supervision" was and how the "Republic of Korea" came about.

Since then the May 10 election has been made a model in South Korea. Syngman Rhee at gun-point fabricated election results to make himself president for the second and third terms. Then he made up his mind to elect himself for the fourth term. There was the March 15, 1960 election, which was, as usual, coercive and fraudulent. And the long pent-up wrath of the South Korean people explored and the people rose up in the April uprising to topple down the Syngman Rhee puppet regime.

Thirteen months after the oust of Syngman Rhee in the April 19 Uprising, a U.S. stage-managed military coup d'etat was presented in South Korea and Pak Jung Hi was made to head the puppet regime.

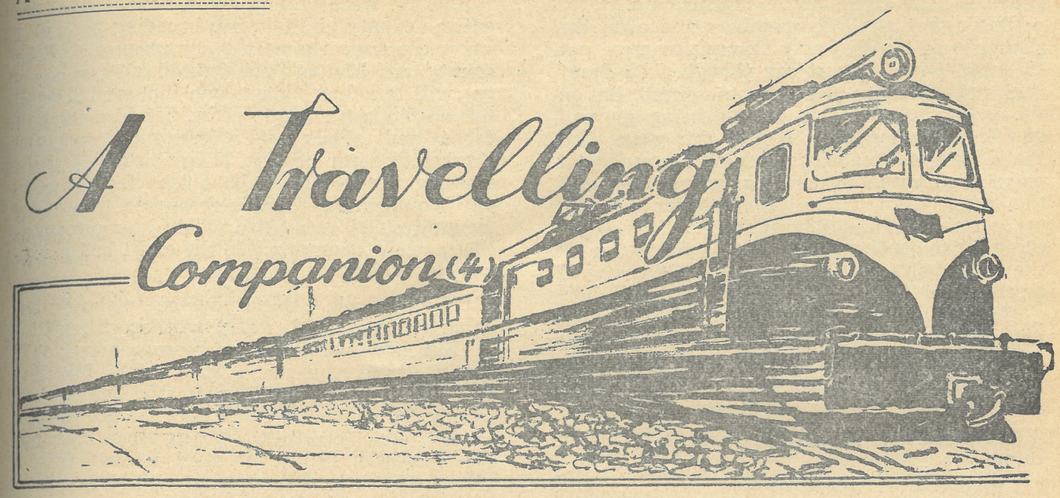
The Pak Jung Hi junta discarded even the "constitution" and national assembly of South Korea and enforced a "military government."

However, in face of the public protest at home and abroad, U.S. imperialism was forced to forsake the "military government." Then came the "civil government" farce.

An American stooge Pak Jung Hi put a most shameful "election" in 1962 and changed his military uniform for civilian clothes. He still goes by the name of "president".

The successive puppet regimes that U.S. imperialism has propped up at gun point trampling down the will and interests of the Korean people, can by no means represent the Korean people. It is no secret that the "Republic of Korea" is nothing but a tool of U.S. colonial rule.

A Short Story



KIM BYUNG HOON

She went on:

"Then I began to think what I should do for my village. Yes, I pondered over this a lot. Then one day the teacher talked about fresh water fish breeding in the biology class. An idea flashed across my mind. Perhaps I should do that. I thought how wonderful it would be, if I grew fish and made the village people have a taste of fresh fish morning and evening.

"I must say I got very excited as I thought this way. It seemed all day long every fancy took hold of me, though I could remember very little about what the instructor had said. At any rate, from there on, I began to study seriously fish breeding. In summer vacation I went up to Samdeung to learn about the fish culture for a month...

"I kept telling myself: I chose to remain in the village and build communism. But even before I see a socialist paradise, I almost gave up what I started out to do. That night I went up the hill behind the house and reviewed the whole thing. I felt ashamed. I had shed tears over trifles... In the end, I got angry at myself and rose to my feet. In the distance I could see the brightly-lit village as if it were glad that I could see things in the true light at long last.

"Yes. I got angry with myself and began to run towards the village with my fists doubled."

The girl hung her head low while she spoke —perhaps she recalled how she had felt while talking. On my part, listening to her, I said to myself. That's right. She is not the girl who would throw in the sponge.

"I'm proud of you. Well, what did you do, then?"

"But I did something foolish. Instead of presenting the question through a proper channel, I tried to do things all by myself. You know what I did? That night I took a shovel and a pick with me and began to dig a pond. You see, I had marked off a spot by the Chunkai stream for the pond. It was my idea to dig a pond and raise fish there.

"Every night, after the day's work, I went out there. I told mother a story. The Democratic Youth League had some special job for me and I had to do it in the night. This went on about two weeks. I got very exhausted. But I was still determined. I was going to make the pond and raise the fish all by myself—not many, perhaps. All I wanted was I would have even a few fish and show our chairman what I could do. Then he would think differently of what I said.

"Then, suddenly, one night a man appeared on the clay dump where I was working. He was the DYL chairman. It seemed mother went to ask him why I had to go out every night... Now he pressed me. I should tell him what I was up to. But I was not going to tell him. But he insisted. In the end, he said—if I was trying to hide things from the DYL. Now he cornered me, I had no alternative but to tell him...

"You know, what he said after hearing me? He said why I did not present such a wonderful idea to the proper authorities. Then he said I was a sort of self-importance. I don't think I knew exactly what self-importance

meant, but one thing was sure. I was foolish and had little trust in the organization.

"After that all DYL members and even the chairman of the Ri Party Committee came out to support me. I must say though. The Party chairman did not look quite convinced, but in the end he told me this. I could bring one pail of fish and see how it goes this year. Well that's the story about this pail. Perhaps, if I make good with the fish this year and present the co-op farm chairman next year with big carps, he may think differently about the whole thing. Perhaps then, next year, we can use all the reservoirs for fish breeding. Of course it means I am losing one year!"

The girl's long narration made me feel I was sitting on pins and needles. First of all, I felt Myung Sook should not lose one year in her good work, and something had to be done immediately.

"You should not lose one year. I'll see to it things are corrected."

"What? Things are corrected?"

Aha! I didn't mean to speak that way. But it seemed Myung Sook did not sense anything special in what I said. In a roundabout way I said, "I'm positive your plans will come through all right. You know what they say: There is a will, there is a way!"

"Thanks, Pa!"

"Well, Myung Sook, something just occurred to me. Suppose, our whole county take up your good plan. What would happen?"

"You mean, the whole county?"

Now the girl seemed very excited. Clapping her hands, she rose to her feet, with her eyes shining.

"You know, Pa! I have always hoped it will happen."

"Then, why didn't you tell the county people?"

It seemed my question put her in dumps. She sank to her seat.

"What do you mean, Pa? I can not make even my own village people see my way. How can I make the county people listen to my words?"

"That doesn't sound like you. Do you know how many reservoirs there are in our county?"

"I suppose about a dozen or so."

"That's right. There are twelve. The one in your village is the smallest. Now, you tell me. If you use it for fish breeding, how much fish do you think your reservoir will hold?"

"I bet every year we can raise hundreds, no, about one thousand tons of fish."

"Then, everyone in the village will have enough fish to eat. Perhaps, we shall be needing a plant to process the fish, eh?"

"A plant?"

"That's right, a cannery. Then, our village, the village on the roof of the country, will send fish to all parts of the country. Just think of it."

"My, my! How wonderful you sound, Pa!"

Now we were talking about how to turn the entire county into a fish breeding ground. I knew the size of almost every reservoir in the county, and Myung Sook figured out our county will produce about one thousand tons of fish within two to three years. She also thought carps and gibels and a few others would be the best for our county. Then she added there was nothing to worry about fish feed because our county had ample resources. She and I even "decided" what fish would be most suitable to each reservoir. In the end I had a suggestion.

"Myung Sook, I think your co-op should become a sort of mother fish to other villages."

"But, how can our co-op do such a big job?"

"Of course, you can. I think fish breeding will make a very profitable side-line for our people. Of course, you will have to go through some trouble to raise the young ones. But once we put the fish in the pond, we will have a plenty of fish in a few years with little effort. Now, we must do this."

"But Pa, would the county agree to this?"

With a dubious look she looked at me. I had told her I was with the county people's committee. Her expression was telling me: You sure you can do anything like this?

"So, you don't want to put any stake on what I'm saying. You should not underestimate me like that."

"No, Pa! I did not mean that way..."

"Good! I was joking, too. In our country it doesn't matter who makes a proposal. The question is whether that proposal will bring benefit to the people or not. All in all, in our county we haven't done a thing with our reservoirs. So we do not know how much damage we have done to the people."

In a rather agitated voice I told her. Evidently, I was rebuking myself. With her eyes wide open, she kept staring at me.

"Myung Sook, I tell you what! When I go back to county, I'm going to tell the county Party committee everything we discussed today. Then I'm going to ask them to tell your chairman to show more interest in your work. What d'you think of that?"

"County Party Organization? Really, you meant it?"

"Of course, I certainly do!"

"If that happens, things would be quite different. If my farm is behind me and the whole county starts to roll the ball. Oh, my! How wonderful it will be! You sure, Pa, you can do it?"

We went through again what we had discussed and we re-did the figuring. Then I put down everything in my memo.

Suddenly there was a voice from the station office.

"Yes, yes, I understand. You mean the freight train No. 46. I am to detach two cement wagons, right?"

Myung Sook quietly listened to the telephone conversation, stood up saying that she would be back right away. She disappeared outside.

She must be in the office. I could hear her voice though I could not make out too well what she was saying. After a while I lit up a cigarette, and in a leisurely manner I took a few steps towards the office. Myung Sook was speaking to the elderly-looking station-master.

"Please! You got to help me. Please look at things from the standpoint of the state. After all, rules are made for us to do a better job. If you don't help me, all my fish will die. In the end, if that happens, you will be responsible for that, too."

"Now, now, young lady! So, if I don't let you go, you mean to say the fish breeding work of your co-op will be ruined. Then I shall be responsible for that. Mind you, when I look at things from the standpoint of the state. Right? I have been a station-master for all my life, but never did I see any such bold soul like you."

"But please, Pa! Let me take the freight. In next fall, you know what I will do? I will bring you a dozen of big carps."

"Only a dozen, eh? That won't be enough for me. Seems I am helpless. I don't like to be sued for fifty tons of fish, ha ha ha..."

"Alright then, Pa! I would not do it, if you say so!"

It seems a true heart wins over everybody. Before ten minutes passed, a long freight train came into the station, on which I too got a seat eventually. Myung Sook and I sat on the steps of the caboose, and, feeling the fresh air, we kept talking about our plans. She told me about gibels and others that our county will breed. Then I asked her to tell me something about the young people of Chunkairi.

Myung Sook readily told me about them, one by one.

Tall Pak improved the hand-weeder into a tractor-drawn weeder, it was Kim that built a weather station—he thinks farming should be done in a scientific way and he makes weather forecasting every morning. Several boys went up to the county seat to learn car driving because the co-op is expecting to get a few trucks in the fall. Then there were stories about girl pig-breeders. She also added their dramatic circle was preparing a new programme, young fellow Choi was working on a new brand of high yielding corn, then there will be an excursion to Pyongyang after this year's harvest.

I thought her story would never end. But her story made me picture the Chunkairi Co-op Farm brimming with vigor, enthusiasm, and intelligence. I was convinced that the co-op farm was dashing ahead confidently.

When she finished talking she stood up and began to hum a tune leaning against the caboose railings.

Along the railway tracks, though not big, a lucid stream ran. On the high river bank green bushes of pines and other trees flourished dotted with white trees now and then bathed in the sun. The white trees, as if mindful of their beautiful figures, were casting lovely pictures in the stream with the tops slanted.

Absorbed in her thought, Myung Sook's eyes followed changing sceneries. To the cool breezes from the river the ends of her blue headpiece and hair under it fluttered. The bright sun embraced her; now she began to sing in a low voice.

"Happy is our youth,
Worthwhile is our life—
In difficult struggles and trials
It grew..."

For all this time my eyes were fixed on her, and a thought came over to me.

How could it be possible for a girl of twenty to think and plan so much? How could it be possible for this little girl to hold such a big heart? Just think. There is a girl who did not have a wink all night, hopping all over, but she is full of energy. She had shed tears, laughed, then she had much too worry. When needed, she kept talking and talking. Yet, she is vigor itself. I kept asking myself: Where does this girl draw so much energy from? If it were with that kind of heart, I am sure, there would not be anything impossible for anyone. Here is a happy soul! How blessed the land is!

A fresh sense of happiness overtook me. Would anything be more worthwhile and happier for one than walking and living in a land where, in the bright sun of the Party, such intelligent, enthusiastic, and strong hearts—like Myung Sook's—work. How good it is for one to devote one's all to a yet better future of the nation with such souls!

I could not suppress the swelling sense of joy. Before I knew it, I was singing with the girl, the tune by this time became quite familiar to me.

Our train reached Songbong station. I helped her with her things to the exit. Now I had to say goodbye to my friendly travelling companion, and a feeling of sadness came over me. Then I wondered. From the station to her village Chunkairi—it was about thirty kilometres. I told her I would give a note to the head of the Songbongri branch of the Department of Security. I told her I knew him well enough to ask to arrange a ride for her.

She thanked me, but very politely said I didn't have to bother with the note. Because, she added, she was expecting the DYL chairman who was to come for the weeder that he had left for repair. I noticed her colour came as she spoke the name of the DYL chairman. Saying to myself, I should have known better, I told her:

"That's good. I think your DYL chairman is a good fellow."

Now she blushed up to the temples, and I regretted that I embarrassed her.

At the moment there was the train whistle. With a warm hand-shake we said goodbye to each other. She kept saying that she would always remember me. As I stepped towards the train, a feeling of remorse gripped me. Of course, I did not mean it, but until the last moment I kept my identity from her. Well, it was too late anyway to tell her about my real self. I should go and see her one of these days. And when I go up to Chunkairi, perhaps I can explain everything to her. I was thinking all the time—I must start the fish breeding in Chunkairi right away. But, who will take charge of it? Of course, it should be Myung Sook. But she is still too young. What of it? She has a big heart! I was about to board the train, when there was Myung Sook's voice calling me "Pa!" After some hesitation she said.

"But Pa! When you make the proposal to the County Party Committee, please don't mention a word about our chairman."

"Why?"

"Because, on his part, our chairman is a very good man, I think. Only he knows little about fish breeding."

"But, you will be losing a year."

"No, I wouldn't. I think I'm not doing enough. I will do everything to make our chairman see my way. I am sure he will let me bring two more pails of fish. So, please you just tell them about the county taking up the question of fish breeding as a whole."

"You sure you can do it by yourself?"

"Of course, I can. Well, if I don't make it, I will go and see you. Maybe I'll go to see the County Party Chairman myself."

"County Party chairman?"

I wanted to tell her she was talking to the county Party chairman, but I did not.

"That's a good idea. You do that. I think you should present your case to the Party committee. And I think you should tell your chairman about how you feel about your village, too. I mean what you told me. I think your chairman needs to be told about it. Perhaps you should ask your DYL chairman to help you too. If all this fails, then you'd better go up and see the county Party chairman."

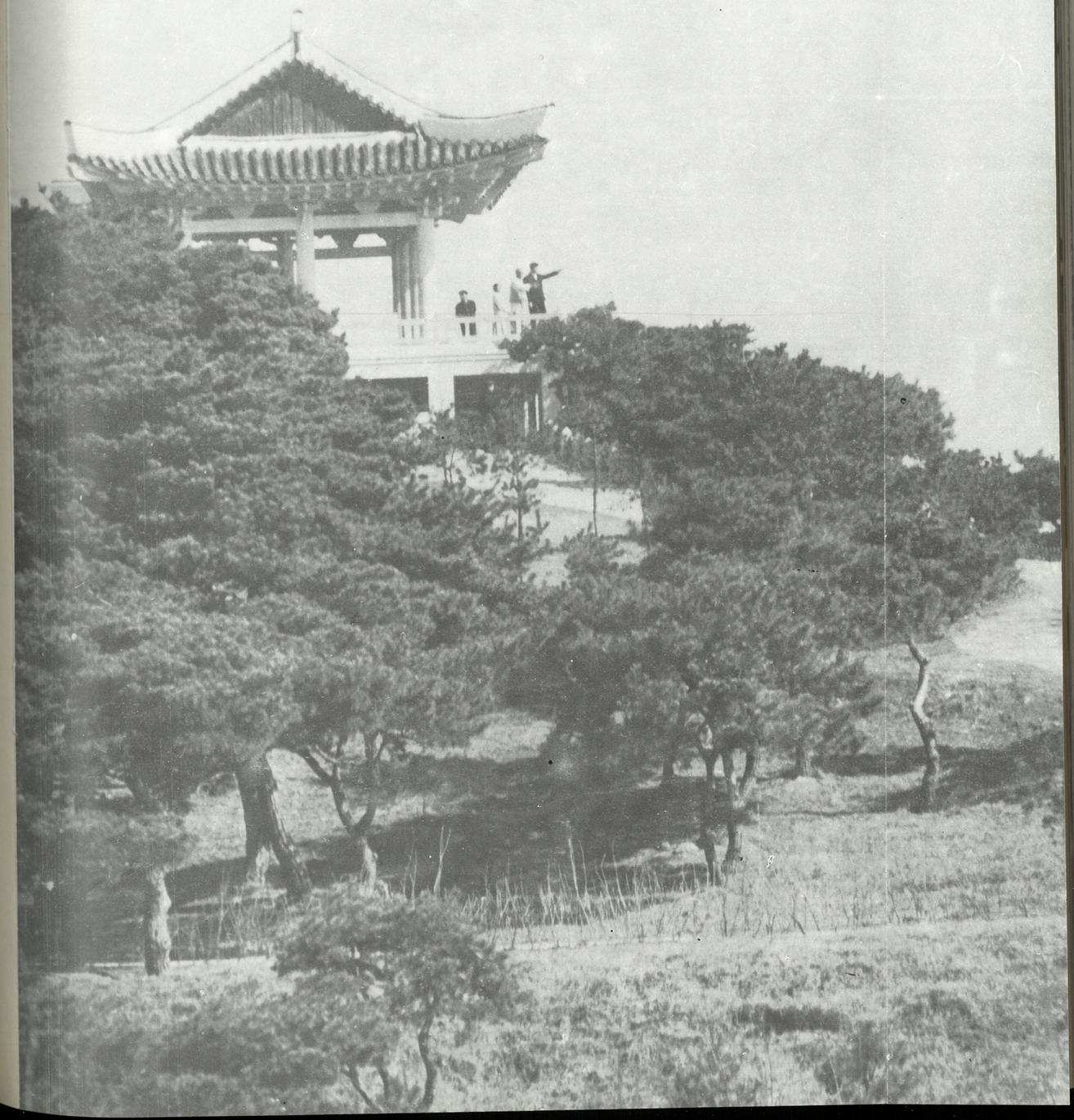
Again we said goodbye to each other. Myung Sook went out carrying the big fish pail and package, then turning round waved her hand towards me.

I watched her moving lightly with her blue head piece waving. It seemed I was seeing a most beautiful picture, which I shall never get tired of. While looking at her in the distance I thought of this.

I will do this at the executive meeting tomorrow morning. We will decide main points on how to carry out the decisions of the plenary meeting. Then I will make each member go to various co-op farms. Of course, I will visit Chunkairi. That's right. The Party work is not what you write on paper. Nor is it what you figure before your desk. We must go and talk to such heart—the big and warm heart, like Myung Sook's, that feels and senses the future of the country—and have a heart-to-heart talk.

At meetings and in books all these points are stressed again and again. But it isn't an easy job by a long shot for one to make the idea one's flesh and blood and one's very nature.

There was the long whistle of the train. With a heavy jerk the giant wheels began to roll carrying me—I was fully ready and eager for a fresh task.



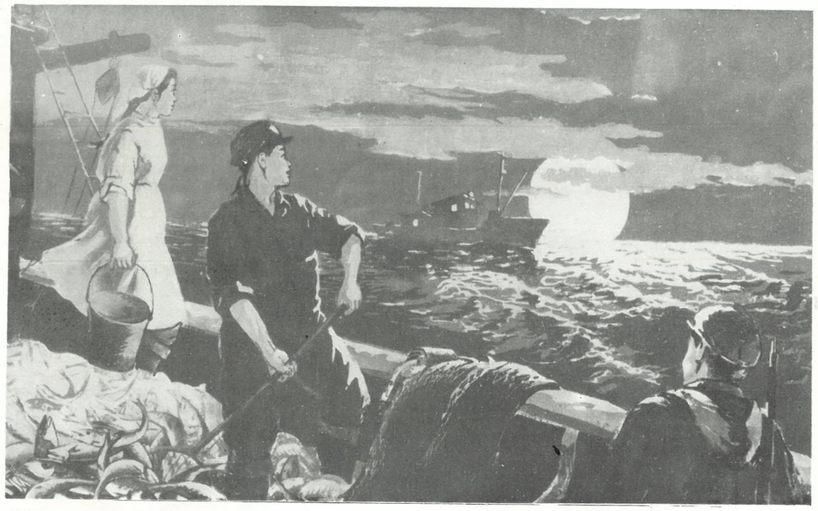
Mangyungdai in the suburbs of Pyongyang is where Comrade Kim Il Sung was born and spent his boyhood

Korean painting "Carps"
by Jo Suk Jin of the 19th
century

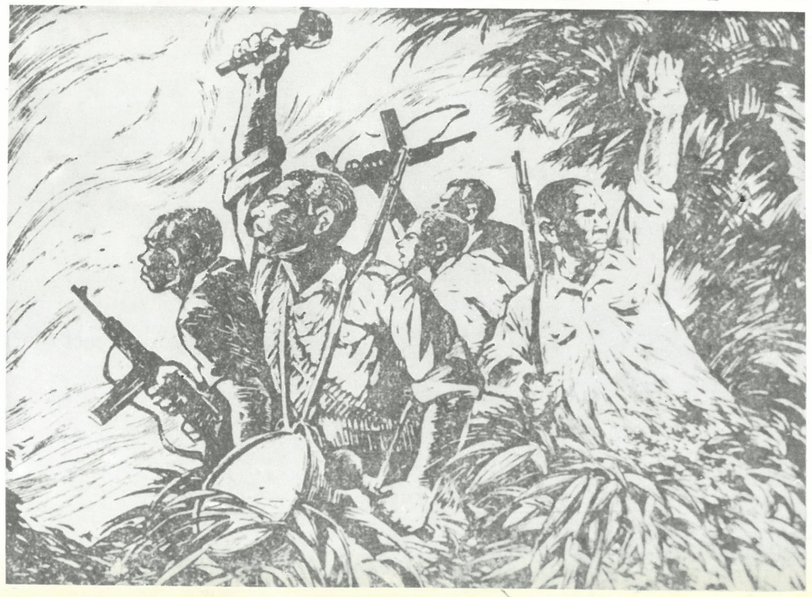
Korean painting
"Morning" (1959)
by Jung Jong Yu

"Night at a Secret Camp" (1964) by Han Ohang Yun and Kang Yoo Ohul

WOODCUTS



"Moon-lit Night on a Fishing Boat" (1964)
by Han Ohang Yun and Pak Yung Sook



"Day Dawns!" (1964)
by Ri Jung Sub

Who Is Behind the "South Korea-Japan Talks?"

CHOI JOON SUB

On December 3, last year, "South Korea-Japan talks" resumed in Tokyo under Washington's manipulation. The talks had long been suspended owing to the vehement struggle of the patriotic South Korean youth, students, and people.

Prior to this, Washington instructed its ambassador in Seoul, Brown, to hold talks with Pak Jung Hi on the resumption of the "South Korea-Japan negotiation" and on bringing it to an early conclusion. In the wake of it, Assistant Under-Secretary of State for Asian Affairs flew into Tokyo and Seoul to hurry with the re-opening of the talks.

One may ask: Why is Washington so anxious to knock together South Korea and Japan?

Because, first of all, the U.S. aggressive footing in Asia is crumbling—the U.S. imperialists have to swallow a bitter pill of repeated setbacks, disgraceful setbacks, in South Vietnam. Now desperate, they are trying to extricate themselves from the predicament with the help of their puppets in Asia.

On top of it, in South Korea American colonial rule is a candle flickering in the wind in face of the worst economic ruin, social chaos, and the ever-growing anti-American, anti-government struggle of the people.

Driven into a corner, they are working hard to set up the "Northeast Asia Military Alliance" with the Japanese militarists as the core and rally other puppets around it. It is their plan to make this alliance an "anti-communist crusade."

When the U.S. imperialists ignited the aggressive war (June 1950-July 1953) against Korea, they brought in the "U.N. forces" to Korea. And they manoeuvred to bring in the Japanese army as well. Such was the very motive for Washington to initiate the "South Korea-Japan talks," the first of which was held in Tokyo in October 1951.

Since then the talks have been on and off, and now the seventh meeting.

The whole course of the talks brings to light once more the aggressive aims of U.S. imperialism.

As was pointed out, it was in the thick of the Korean war that the first "South Korea-Japan talks" opened in Tokyo.

Then, Sebald, chief of a bureau of the General Headquarters of the Allied Powers in Japan, summoned representatives of South Korea and Japan and declared not in uncertain terms that diplomatic relations must be established between Japan and South Korea so as to make Japan participate in the Korean war openly. Japan's advance into Korea is a main content of U.S. policy in the Far East.

Thus, the "South Korea-Japan talks" is a brainchild of the U.S. imperialists. Through the talks Washington wants to turn South Korea into a bridgehead for aggression in Asia and make the Japanese militarists a shock brigade for carrying out U.S. policy of aggression.

Japanese magazine *Economist* aptly put once: "The South Korea-Japan talks are a process of materializing the Northeast Asia Military Alliance against communism."

Pak Jung Hi, a faithful American dog, is hurrying to bring the "South Korea-Japan talks" to an early conclusion and prepare an Asian foreign ministers' conference towards setting up the "Northeast Asia Military Alliance" under the U.S. instruction. He even made a pilgrimage to Bonn to talk with West German revenge-seekers about forming an "anti-communist front."

Seeing through the traitorous, aggressive nature of the "South Korea-Japan talks" the peoples of Korea and Japan as well as the people the world over voiced loudly against the talks and frustrated every time the unsavoury schemes of Washington.

Particularly, the mass struggle of the South Korean youth, students and people against the talks gave a telling blow to U.S. imperialism and its running dogs, and it compelled them to suspend the talks.

In the talks the Pak Jung Hi clique and the Japanese militarists have tried to satisfy their ends, yet their views are at odds about some points, particularly about the questions of "reparations," "fishing rights" and "status of Korean nationals in Japan".

In fact these questions have direct bearing on the interests of the entire Korean people; consequently, the Japanese government has no business of talking those points with the South Korean puppet clique that do not represent and cannot represent the Korean people. Accordingly, it is entirely unjust and illegal for the Japanese government to discuss these questions with the puppet clique of South Korea.

This notwithstanding, the Japanese militarists who have made frantic efforts to materialize their dream of reinvading South Korea are trying to make a comeback to South Korea under the signboard of "normalization of diplomatic relations" and "economic co-operation" with the blessing of U.S. imperialism.

The Japanese militarists are attempting to restore the old relationship between Japan and South Korea, relations of master and servant, claiming that Japan, the senior member of one family with South Korea, is obliged to "look after the junior member, South Korea," and the "South Korean question is an extension of an internal issue" of Japan.

The fact is clearly revealed in the question of reparations, a question of "property claims on Japan."

The brazen Japanese imperialists are mouthing that their 36-year long domination over Korea was beneficial to Korea. They are trying to make a show of generosity giving a hand-out to the Pak Jung Hi clique not as "reparations" but as a "token of congratulation to South Korea for its independence." Then Foreign Minister Shiina of the Sato Cabinet stated in a House of Representatives Budget Committee meeting that the Ohira-Kim Jong Pil agreement is still binding. Under the agreement Japan is to give South Korea a grant of 300 million dollars, a credit of 200 million dollars, then 100 million dollars at the civilian level as economic co-operation.

As everybody knows, Kim Jong Pil was driven out of South Korea for his country-selling crimes.

Another crucial point between South Korea and Japan is the fishery rights, the vital question for the fate of 800,000 South Korean fishermen.

The traitorous Pak Jung Hi clique, however, are trying to bring this question to an early conclusion making one concession after another to the Japanese imperialists. In plain language, they are trying to hoodwink the people.

Japanese imperialism is trying to plunder marine resources of South Korea by throwing a few pennies at the Pak Jung Hi clique under the name of fishing co-operation.

Even though there is no "fishing agreement" between them, Japanese fishing boats are stealing 800,000 tons of fish a year from the coastal waters of South Korea. This figure is three times South Korea's annual fish catch, and worth 90,000,000 dollars.

According to press reports, the Japanese reactionary ruling circles and the Pak Jung Hi clique have made progress towards the final agreement on limiting territorial waters to twelve miles and the common fishery area to twenty-eight miles. Then they are to limit the number of fishing boats on one's own accord.

If things go on like this, the South Korean fishing grounds before long will be under complete Japanese domination, and the life of the poverty-stricken fishermen of South Korea will go from bad to worse.

The aggressive Japanese imperialists covetous of Dokdo Island, an island in the coastal waters of Korea, are scheming a large-scale economic infiltration into the island.

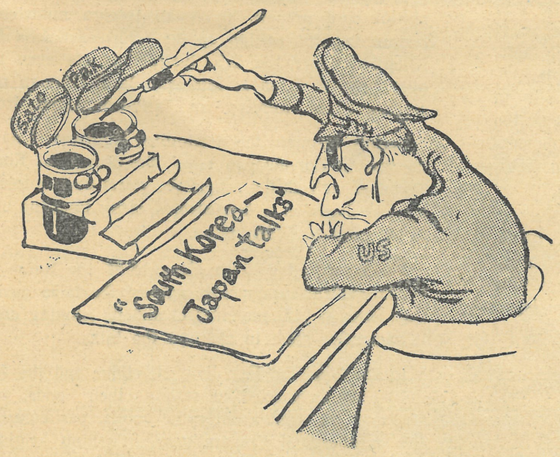
More than seventy Japanese monopolies including notorious Mitsui, Mitsubishi, Sumitomo, which bled the Korean people white in the Japanese days, have concluded preliminary contracts on investment in South Korea's factories, agreements have been concluded on exporting various equipment and machinery to South Korea, and they have set up agencies and offices in South Korea. (*Dongyang Tongsin*, April 15, 1964) Then an increasing volume of Japanese goods are flooding South Korea every year.

Like this, the "South Korea-Japan talks" are a product of out-and-out aggression and treacherous scheme.

If this is realized, the South Korean people will groan under twofold, threefold colonial yoke. The talks are also a grave menace to peace and security not only in Korea but also in the Far East and Asia.

That is why the Korean and Japanese peoples as well as the honest-minded people the world over are resisting the "South Korea-Japan talks."

"I gott'a make it go!"



LANGUAGE Class

인 사
INSA SALUTATION

저기에 앉은 분이 조선 중
1. Mohamed: jugie anjeun booni josun joong-
there sitting man Korea cen-
앙 통신사 기자 박
ang tongshinsa gija bak
tral news agency journalist Bak
동무가 아닙니까?
dongmooga anipnika?
comrade is not
The man sitting over there — isn't he Comrade Bak, a journalist of the Korean Central News Agency?

그렇습니다. 박 동무
Kim: geurutseupnida. bak dongmoo-
yes Bak comrade
입니다.
ipnida.
is **Yes! It is Comrade Bak.**

그분을 저에게 소개하여
Mohamed: geubooneul juege sogaihayu
that person to me introduce
줄수 없습니까?
joolsoo upseupnika?
can not
Would you introduce me to him?

그렇게 합시다.
Kim: geuruke hapsida.
so let me do it **Certainly.**

인사 를 합시다. 이 분은
2. Kim: insa deul hapsida. i booneun
greetings do this person
몇일 전에 조선에 오신
myuchil june josune osin
a few days ago to Korea came
알제리아의 작가입니다.
aljeriaeui jakgaipnida.
Algerian writer is
Let me introduce you to each other. This is the Algerian writer who came to Korea a few days ago.

박 선생과 알게 되여
Mohamed: bak sunsainggwa alge doiyu
Bak teacher with come to know
대단히 기쁩니다.
daidanhi gipeupnida.
very glad
I am very glad to make acquaintance with you, Mr. Bak.

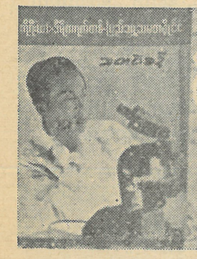
대단히 반갑습니다. 나는
Bak: daidanhi bangapseupnida. naneun
very glad I
이미 선생이 쓴 소설을
imi sunsaingi seun sosuleul
already teacher written novel
읽은 적이 있습니다.
ilgeun juki itseupnida.
read time is
여기서 이렇게 만나게되니
yugisu iruke mannagedoini
here like this to meet
참으로 뜻밖입니다.
chameuro teutbakipnida..
very is a surprise
I am very glad to meet you. I have read one of your novels. It is quite a surprise to meet you here.

선생은 오늘 바쁘십니까?
3. Mohamed: sunsaingeun oneul bapeusipnika?
teacher today busy
나는 선생과 이야기를
naneun sunsainggwa iyagireul
I with teacher talk
나누고 싶습니다.
nanoogo sipseupnida.
have want
Are you busy today? I would like to have a talk with you.

미안합니다. 나는 곧 차를
Bak: mianhapnida. naneun got chareul
sorry I soon train
타고 청진으로 떠나야
tago chungjineuro tunaya
riding to Chungjin start
합니다.
hapnida.
must
I am sorry, but I must go to Chungjin by train immediately.

그렇습니까? 유감스럽
Mohamed: geurutseupnika? yoogamseurup-
is that so it is regrettable
습니다.
seupnida. **Do you? That's a pity.**
대단히 죄송합니다.
Bak: daidanhi joisonghapnida.
very sorry
돌아 오면 꼭 선생을
dola omyun kok sunsaingeul
when (I) come back certainly teacher
찾어 가겠습니다.
chaja gagetseupnida.
call on
Very sorry. On returning home, I will call on you without fail.

고맙습니다. 그럼 안
Mohamed: gomapseupnida. geurum an-
thanks then
녕히 다녀 오십시요. 나는
nyunghi danyu osipsiyo. naneun
in peace return I
선생을 기다리겠습니다.
sunsaingeul gidarigetseupnida.
teacher will wait
Thank you. I wish you a nice trip. I will be waiting for your return.



World Public on Kyungrak

DISCOVERY OF KYUNGRAK SYSTEM HAILED

It has been some time since Professor Kim Bong Han made a discovery of the substance of Kyungrak. And with the passage of time this great discovery, a far-reaching contribution to the development of modern biology and medicine, is arousing more interest in many countries.

Many foreign publications and papers continue to write about this discovery, and letters and messages from biologists, medical workers and ordinary people are pouring in to Dr. Kim Bong Han from all corners of the world.

The *Business News of Brazil* published in Rio de Janeiro, under the heading "Longer Life," lauded highly Prof. Kim's researches into the Kyungrak system. It wrote: "It has opened a new phase in the advancement of biology and medical science, demonstrating the superiority of Eastern science and indicating a new path for biology and medical science to traverse. It has opened a new phase in research into many problems in biology and medical science. Moreover, it presents great prospects for extending life."

The full text of Dr. Kim Bong Han's paper "On the Kyungrak System" has been translated and published in many countries including Vietnam and Japan.

Prof. Stephan Palos of West Germany wrote in his letter to Prof. Kim Bong Han: "I am personally deeply convinced that your investigations and magnificent discoveries will cause a revolution not only in the biology, but also in medicine..."

Dr. I. S. Longmuir of England said that the great work of Dr. Kim Bong Han "was all completely new to me... It certainly seems to open up fascinating and new possibilities..."

Dr. W. W. Park of the Department of Pathology, Royal Infirmary, Dundee, Angus, Scotland, in his letter addressed to Dr. Kim Bong Han, said: "I have just been reading, with the greatest interest, your account of the 'Kyungrak System'... I have to confess that I have hitherto had no knowledge of the structure or function, or indeed even the existence, of the Bonghan Corpuscle, and consequently have been greatly impressed by the beautifully reproduced colour photo-micrography..."

Besides, Faculte Mixte De Medecine Et De Pharmacie and Institut De Biologie, France, Pathological Department, "Sotiria" Hospital, Athens, Greece, Institute of Cytology, Academy of Sciences of the U.S.S.R., South African Council for Scientific and Industrial Research, the Acupuncture Association, London, and many other medical organisations expressed great interests in the successes made by Dr. Kim Bong Han and his research group.

UNTIL THEY TOOK UP ARMS

A difficult national-liberation struggle the Korean people waged consistently against the colonial rule of Japanese imperialism.

In the course of the struggle, the people learned from history that they must take up arms and fight the alien invaders. And this historic task was assumed by the communists led by Comrade Kim Il Sung, and the Korean people holding arms in their hands, under the guidance of Comrade Kim Il Sung, fought to safeguard the honour of the nation and win independence and freedom of the country at long last.

It is meaningful to trace how the national-liberation struggle of the Korean people developed into an armed struggle.

Mass Revolutionary Advance

Some thirty years ago, that is, in early 1929, a powerful whirlpool of general strike swept the port city of Wonsan and its neighbourhood on the east coast of our country. The strike was against the Japanese and British employers and their officials, and the workers demanded an eight-hour day and collective bargaining. These were their slogans: "Down with the exploitation by foreign capital!" "Unity is our weapon!" Altogether some 2,000 workers were in the strike and they were supported by workers of all pa.ts of the country. Sympathy strikes took place, and peasants brought them fire-wood and foodstuffs. It was also supported and encouraged by workers and social organizations of the Soviet Union, China, Japan, France.

The three-month general strike in Wonsan wrote an important page in the labour movement of our country giving expression to organization, stubbornness, and solidarity of the workers. And it exerted a great revolutionary influence on the workers and peasants of other parts of the country.

With this general strike, a mass revolutionary advance of workers and peasants took place around the turn of the thirties.

Militant strikes, demonstrations, and revolts occurred in rapid succession in all parts of the country. Workers rose up in Pyongyang, Pusan, Seoul, Taegu and other cities; Ryongchun, Kapsan, Kowon and Jungpyung witnessed peasant uprisings.

More than 60,000 students took part in the nation-wide anti-Japanese struggle during the period from late 1929 to April the following year, in the summer of 1930 workers' uprisings took place in Sinheung and Pyongyang, and thousands of peasants in Danchun revolted. These uprisings proved very powerful, indeed. People raided Japanese establishments, offices, and factories and put up bitter clashes with the police. One of the appeals distributed by the Korean revolutionaries all over the country at that time read in part:

"Revolutionary workers and comrades! Let us support the heroic struggle of the miners of the Sinheung Coal Mine. Yes, our road will lead us to a new society. Attack is a preparatory step in the revolutionary war. Workers of the country! Let us support the comrades of Sinheung by organizing demonstrations and uprisings in every part of the country!"

The same period witnessed the fierce revolutionary struggle of the Korean working masses in Chientao and the district along the Dooman River.

In those days Koreans living in Manchuria numbered more than one million, and in Chientao the Korean accounted for over 80 per cent of the total population.

In September 1931, the Korean peasants rioted in various parts of Chientao. The spark was a dispute between landlords and tenants, gradually developing into the mass uprising against Japanese imperialism, reactionary local officials and landlords. The people organized struggle committees, storming parties, pickets, red guards, relief corps, and put up a struggle under the slogans "Down with Japanese imperialism!" "Down with the reactionary landlords!" "Down with the running dogs of Japanese imperialism!" They took grain of landlords by force to distribute it among the poor peasants, and fought against the armed enemy.

The uprising lasted until December of the same year, and more than 100,000 farmers were in it.

The revolutionary spirit of the popular masses surged higher, and another uprising ensued in the following spring. The peasants asked the landlords for grain loans. When refus-

Oil painting "Marshal Kim Il Sung Making a Speech Before the People in a Partisan Base"

ed, the masses went over to the struggle to confiscate the grain and distribute it among the poor Korean and Chinese peasants. Eventually their struggle turned into uprisings doing away with the running dogs of Japanese imperialism.

Such violent and positive advance of the masses of this period was marked by its strong political character, exhibiting the greatest power unparalleled in the long struggle of the Korean people waged against the national and class enemies from the early period of the Japanese imperialist colonial rule. And such violent advance was inevitable under the conditions in which Japanese imperialism having occupied Manchuria, stepped up its fascist oppression in Korea and closed all doors for the Koreans to lawful activities in its attempt to turn Korea into a safe rear.

The situation prevailing at the time demanded force of the workers and peasants and that their violent struggle must bear organizational and ideological character so as to develop it into an active struggle, the armed struggle—the highest form of struggle in the national-liberation movement to deal fatal blows at Japanese imperialism. All peaceful methods —petitioning the Japanese invaders for independence, counting on other imperialist forces to win independence, various forms of the enlightenment movement, workers' strike movement, tenancy disputes of peasants and others—could not repulse the aggressors. Consequently all struggles of peaceful means were futile.

To Take Up Arms

It was in such period that Comrade Kim Il Sung came to the forefront as the leader of the Korean people and organizer and leader of the Korean national-liberation struggle and the communist movement. In 1931 he made it clear that only the armed struggle would make the Korean revolution advance, and that the Communists should organize and mobilize the masses to this struggle surmounting all difficulties. And he appealed to the Communists and the patriotic people to take up arms. On the basis of analysis and synthesis of the situation prevalent and the experience of the national-liberation struggle, he held that for the promotion of the Korean revolution it was necessary to carry further the active form of struggle that came into being in the course of the mass struggle and carry out an organized armed struggle of the revolutionary forces against the counter-revolutionary forces armed to teeth, and that all possibilities had been created for such struggle.

As the revolutionary spirit of the masses enhanced, the Japanese imperialists further intensified their cruel atrocities against the Korean people, arresting, imprisoning, and massacring them. Particularly cruel were those cases of mass slaughter in the Chientao region.

It was the open Japanese credo:

"Kill every Korean without mercy!" "If you kill 100 Koreans, there would be at least a Communist or a Communist Youth League member." They even mobilized their cavalrymen and artillerymen to kill wantonly the innocent people. Still unsatisfied, the enemy burned down schools and houses.

In the spring of 1932, the enemy turned numerous villages into seas of flames and killed the villagers en masse. The Japanese imperialists set fire to the dwellings with the old folks, women and children in them, and if they found children trying to escape from the burning houses, they threw them again into the flames after bayonetting them. In this way in the Chientao region alone, over 40,000 Koreans were slaughtered, and tens of thousands of dwelling-houses burnt down. The wrath of the people reached a new high, and the anti-Japanese sentiments of the masses rose further.

Comrade Kim Il Sung and his comrades-in-arms counting on this, worked with all their hearts to form the armed ranks.

The revolutionaries taught the popular masses that the only road left for them is to arm themselves and fight more determinedly Japanese imperialism and the exploiter class. The patriotic Korean youth under the guidance of the communists bare-handed raided Japanese police stations, arsenals, and mobile armed units to capture arms. To capture arms was the first and foremost task in preparing for the armed struggle, and the struggle of the patriots to get arms began to unfold in many places.

Sword, spear, stick, axe, sickle and the like were all they had to fight the enemy with at the beginning, and they paid with blood for the enemy's weapons. The revolutionaries put their heads together, and through their hard-fought struggle they armed themselves with the weapons they had captured one by one from the enemy.

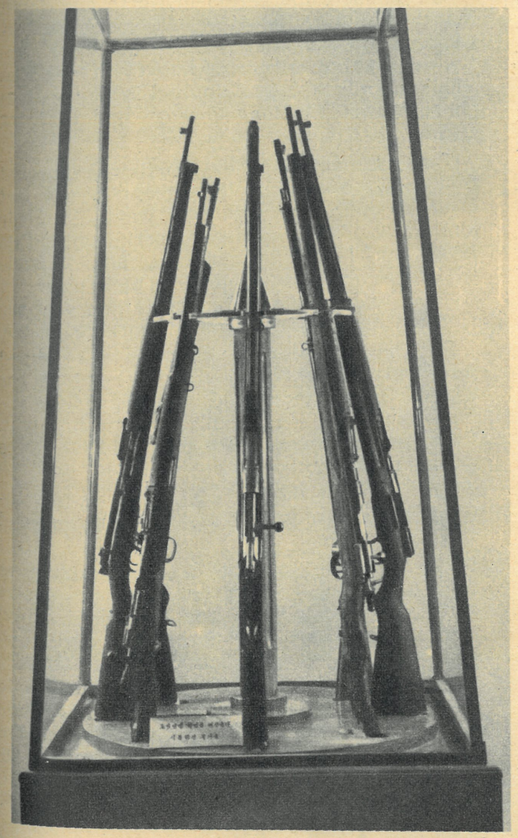
There is such story about capturing the weapons.

Once a dozen or so policemen were having lunch in a room, when a man in mourning entered. He said he came to ask an official permission. He wanted to kill a cow, for his family was to have an ancestoral service. (Slaughtering cattle was prohibited then.) Suddenly the man produced a pistol and shouted: "Don't move!" Two policemen tried to resist, but were shot down. And the rest surrendered. Soon two more young men appeared. Before all three quit the scene, they took eight rifles standing against the wall, one pistol, 400 bullets, and twenty police uniforms, swords, and caps.

In the fight for capturing weapons, the self-defence corps — a people's semi-military organization consisting of workers, peasants, youth and students — and the juvenile vanguards played an important role. Even old folks, women, as well as members of the children's corps organized themselves and most daringly captured weapons from the enemy through various methods at different places and on various occasions. Many gave their lives for one enemy weapon.

In the Talatzu district six red guards men lying in ambush with swords and spears at a sloping road attacked three Japanese gendarmes and captured their pistols and swords. At Jinghsinhsiang in Hunchun County three young men took away the pistol of a customs officer by threatening him with a wooden gun, then with the captured gun — their only weapon — they succeeded in capturing some twenty weapons of various types from the vicious landlords in the vicinity.

Some of weapons used by the fighters of the Korean People's Revolutionary Army during the period of anti-Japanese armed struggle



This happened in Huatentzu, Yenki County. Kim Ja Rin, a boy, took six Kuomintang armymen, dripping wet from the rain, to his house. He offered them hot water, then brought them a brazier in which he hid two explosives at the bottom. A while later the explosives went off killing the enemies who were warming themselves around the brazier, and the boy captured several rifles and bullets.

In the autumn of 1931 the revolutionaries began to manufacture on their own weapons and bullets in the spirit of self-reliance.

At the start, they made swords and spears, then "sound bombs," "pepper bombs," etc. They also repaired weapons. Eventually they succeeded in manufacturing powerful bombs and grenades (these were called later Yungil bombs).

These bombs and grenades proved very effective in annihilating the enemy and capturing weapons from the enemy. In the meantime young men selected from various districts underwent a secret military drilling in the mountains.

The Birth of the Anti-Japanese Partisans

On April 25, 1932, the first anti-Japanese partisan detachment was organized (in Antu region) by Comrade Kim Il Sung and his comrades-in-arms. Following this, similar detachments were organized in other parts of Chientac—Wangching, Hunchun, Yenki, Hualung, etc. Thus the Korean people came to have their own revolutionary armed force.

The following song (March of the Partisans), which is still popular with the Korean people, was widely sung in those days by the partisans and the revolutionary masses. The song well conveys the morale and fighting spirit of the anti-Japanese partisans.

"Comrades, let's be prepared with arms in hand,
Smash the imperialist aggressors!
March, march, let's march bravely to smash the enemy,
Even though we die a hundred deaths.
Let's go to the decisive fight,
Let's go to the partisan war,
Let's go with arms firmly held in hand,
March, march, let's march bravely to smash the enemy,
Even though we die a hundred deaths."

"To smash the enemy even though we die a hundred death!" With this spirit the anti-Japanese partisans, though they were surrounded by the enemy on all sides, began to fight the harsh, sanguinary battles for the honour of the nation, for the independence of the country and for the social revolution. They attacked the army and police of the enemy everywhere and did away with the pro-Japanese and traitors.

Six partisans in Yenki County raided some 100 marching Japanese soldiers, killed 10-odd men and captured 7 rifles. Then they attacked three Japanese army trucks and killed 20-odd men and captured 20-odd rifles.

In Wangching County over 40 partisans waiting in ambush attacked a Manchukuo army unit some 100 strong, and, killing or taking 20-odd men alive, captured 13 rifles, one pistol and 10,000 rounds of ammunition; in Hualung County over 30 partisans disguising themselves as Japanese soldiers, attacked the self-defence unit of a big landlord to capture 24 weapons.

The ranks of the anti-Japanese partisans grew rapidly in the course of the fierce struggle waged in various parts. By early October 1932, the strength of the partisans grew into a force of several battalions.

During the same period in North and South Manchuria, too, the Korean communists organized anti-Japanese partisan struggles. Active in North Manchuria were Comrades Kim Chaik and Choi Yong Kun, and in South Manchuria were Ri Hong Gwang and Ri Dong Gwang.

Thus the anti-Japanese partisans appeared first in the history of the Korean people and their strength grew as days went by. Their aim was to fight Japanese imperialism and its henchmen, landlords, and comprador capitalists, to establish a genuine people's power in Korea, and to fight for the interests of the working class and the entire working people.

But the partisan unit was not a mere armed force only to fight with arms in hand. It was also the propagandist and organizer of the popular movement, maintaining a close link with the people; it was also the political unit of the Communists.

The partisan unit strengthened its revolutionary influence upon the popular masses and awakened them.

The people, regarding the partisan unit as their liberator, actively came out to support and co-operate with it. Then greatly inspired by the partisans, the people rose up in the anti-Japanese struggle.

As seen above, entering the 30's, Comrade Kim Il Sung and other communists successfully carried out the historic task of leading the growing popular movement to an armed struggle. Thus they opened a new era in the Korean revolutionary movement, a higher phase in the national-liberation movement.

FIFTH ANNIVERSARY OF APRIL UPRISING

Five years ago in the April 19 Uprising the South Korean people overthrew the puppet regime of Syngman Rhee which had been propped up by bayonets of the U.S. imperialists.

This was a great victory of the South Korean people in their struggle against the U.S. imperialists and their lackeys.

In all parts of South Korea the people of all walks of life — youth and students, workers, peasants, intellectuals, and petty-bourgeois of South Korea — rose against the colonial rule of U.S. imperialism and the traitorous Syngman Rhee puppet clique.

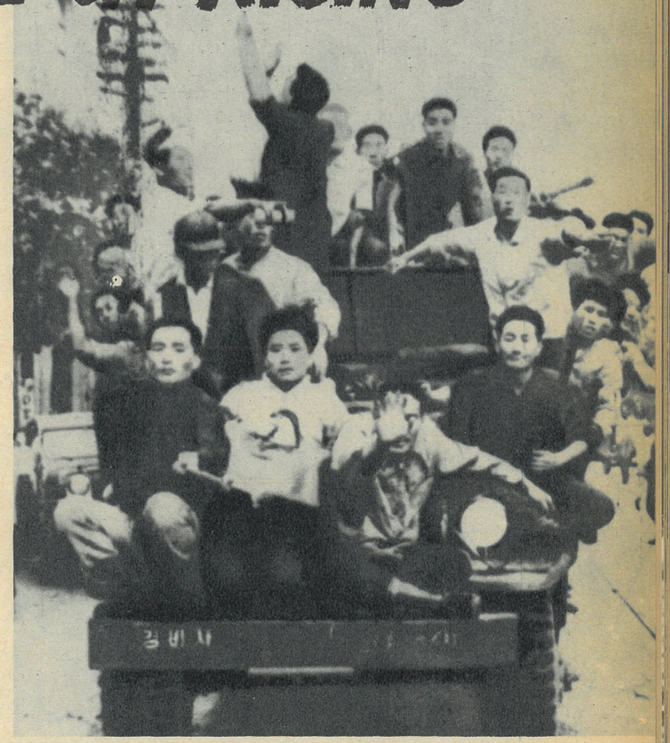
"Let us correct the trampled democracy!" "Down with Syngman Rhee Administration!" "MacNaughy, colonial governor-general, get out!" (MacNaughy was U.S. Ambassador in Seoul then.) These were some of their slogans. The angry masses raided and demolished puppet government offices, police stations, policeboxes, "Anti-communist Hall," "U.S. Operation Mission," etc. Then they closed in upon the Kyungmoodai — Syngman Rhee's residence. They punished vicious government officials.

The long pent-up wrath and indignation of the South Korean people exploded at last.

Having occupied South Korea after the liberation of the country on August 15, 1945, the U.S. imperialists and their faithful running dog Syngman Rhee and his regime deprived the South Korean people of all social and political rights, ruined the economy, and brought about the "hardest time in four thousand years of history."

The South Korean people, who could no longer endure the U.S. policy of colonial subjugation and anti-popular reactionary rule of the Syngman Rhee clique, rose up against the oppressors. A fraudulent election ignited the spark. And even the police, the puppet army armed to teeth, tanks and tear bombs, and barricades could not block the advance of the infuriated masses.

The South Korean people unfurled the standard of revolt demanding freedom and democracy and in the end they overthrew the puppet regime of Syngman Rhee at the cost of blood.



The youth and students took the cars from the puppet army and held demonstrations shouting "Down with Pak's military rule"

Through their courageous struggle, the South Korean people shook the U.S. colonial system to its very foundation and demonstrated the indomitable revolutionary spirit of the Korean people to the world. The struggle also proved the historic truth that the people can be victorious if they are united and fight. It was a great inspiration to people at home and abroad.

Furthermore, with the downfall of Syngman Rhee's puppet regime which the U.S. imperialists had ceaselessly praised as a "showcase of democracy" and a "fine specimen of freedom," the reactionary nature of their "freedom" and "democracy" was exposed to the full.

Despite the people's triumph, freedom, demo-

cracy and right to life they had demanded, were cruelly trampled down by the successive puppets who came in power after Sygman Rhee. This clearly showed that the situation will not change so long as the U.S. imperialists occupy South Korea.

Particularly, when the South Korean people from their actual experience and the April 19 Uprising began to direct their spearhead towards U.S. imperialism and went all out in the struggle for unification of the country, the panic-stricken U.S. imperialists bid Pak Jung Hi to stage a military coup d'etat on May 16, 1961. And unprecedented oppression has set in.

Pak Jung Hi and his cohorts, who posed as the "successors to the April 19 spirit," put a large number of patriotic people and youth and students behind the bars for the sole reason that they had demanded freedom, and aggravated the economic bankruptcy and sufferings of the people.

Still worse. They do not hesitate to venture such treacherous course of throwing South Korea's lot with the Japanese militarists' in an attempt to tide over the crisis that they face.

The youth and students and the people of South Korea who were raged by such acts rose up again in the mass struggle on March 24 last year. The students of the School of Science and Literature of Seoul University raised the first torch, and the struggle developed from one against the "South Korea-Japan talks" to the "anti-government" struggle lasting two months and a half despite the cruel suppressive measures and conciliatory moves of the Pak Jung Hi clique. It was a patriotic and democratic popular movement in which some 300,000 youths and students and 20,000 citizens took part throughout South Korea exerting a great influence on the development of the revolutionary movement in South Korea.

Last year's struggle, compared with the April uprising, showed new phases in organization, consciousness, stubbornness, and prolongation.

Unlike the sporadic struggles of the past the fighters last year moved under the direction of a commanding body. Then they had prepared declarations, resolutions, action programmes;

South Korean youth and students are fighting the puppet police

they waged the struggle after discussing and deciding on the question of maintaining the unity of action against the enemy.

Feeling the impact of the terrific June 3 students' uprising, the Pak Jung Hi clique proclaimed "martial law" and further strengthened the fascist system to oppress savagely the youths and students and people who rose up in the struggle. Yet, the South Korean youth and students and people vigorously waged the anti-fascist struggle for democracy upholding the banner of patriotic struggle. They condemned the Pak Jung Hi clique who attempted to put the patriotic students to capital punishment on "rebellion" charge. They checked the enactment of fascist evil laws, such as the "press ethics committee law" designed to suppress the press and the "law on the protection of school" aimed at suppressing academic freedom.

Since then the anti-imperialist and anti-fascist movement of the youth and students and people of South Korea has made a new advance and gathered in strength.

In November last year the patriotic students released from the prison stated that the "June Third demonstration was not a thoughtless one, but a patriotic movement," and adopted a resolution pledging that they would continue to struggle "for the country and nation and for the protection of academic freedom."

Representatives of thirteen colleges and universities in Seoul who had played the initiative in the previous struggle got together and issued a statement in which they expressed their resolve to endeavour for unification.

On November 3, representatives of twenty-five colleges and universities in Seoul marked the 35th anniversary of the Kwangjoo students' anti-Japanese struggle; they read a declaration which said in part: "We should seek the best means for unification of the country and reject any and every interference by imperialism, colonialism, and foreign forces."

Students in Inchon demonstrating before the City Hall

Under the influence of the April 19 Uprising a chain of struggles took place, and a powerful struggle is going on now.

So long as U.S. occupation of South Korea continues, the disastrous social-economic situation and the difficult living will exist, and the struggle of the South Korean people for freedom and liberation will go on.

Demonstrators pressed upon the capitol building of the puppet regime

APRIL SQUARE

RI DONG JAI
Former Student of Kungook College in Seoul, South Korea

APRIL 19, 1960. The day was a very cloudy one. It seemed as if the gloomy sky were reflecting the darkness that swallowed up the whole land of South Korea.

As some writer put it "The Republic of Korea looked like a deep valley buried in the shadows of the devil," and people were groaning in the "valley of dead."

Economy was paralysed utterly, and the people's life was misery itself. Unbearable hardship took the people by the scruff of the neck; the people were restless.

There was no freedom in school, and the road to truth and knowledge was blocked. What awaited us was either the puppet army or unemployment.

I was born in Moongyung, North Kyungsang Province. I came to Seoul with high hope to study, but it was a tough going. Barely I managed by becoming a private tutor in a family.

Everything about me was suffocating. But there is a limit to everything, and at last time came for the people's anger and wrath at U.S. imperialism and Syngman Rhee's clique to break out.

The unlawful March 15 "election" was the spark, and the torch of resistance first rose in Masan, a southernmost city. Soon the whole country was wrapped in the flames of resistance. Seoul was no exception.

On April 18, students of Koryu University poured into the streets. That was a prelude to demonstrations of angry students. On the following day the students of Kungook College (it is on Jongro Street) came out, too. The broad Jongro Street, it seemed, was bulging with demonstrators.

Students, professors, workers, citizens — men and women, young and old — moved on like angry waves. On Kwanghwamoon Street we took the fire-engine from the enemy and continued demonstrations.

Hanging on the front seat of the fire engine, I kept shouting slogans at the top of my voice. The columns milled into Pagoda Park and knocked off the statue of Syngman Rhee, the arch traitor to the nation. With some of my fellow students, I put the rope around the neck of Syngman Rhee's image. I wonder how many of you can picture the joy (is this the right word?) we felt as we began to drag "Syngman Rhee" along the street by the neck!

When we approached the Kyungmoodai—this was where Syngman Rhee lived — we found the enemy had already built barricades to block off streets and the muzzles of their guns were directing at our hearts. U.S. tanks were rumbling. Their guns were menacingly pointing to us.

At last the enemy fired. Students at the head of the ranks fell, their oozing blood soaking the pavement. It electrified the whole people, and our souls trembled with anger and avenge. Picking up and carrying the bodies of our fallen comrades on our shoulders, we kept our steady march defying the shower of enemy bullets.

Like angry lions demonstrators pushed forward and burnt down the buildings of Syngman Rhee's "Liberal Party," "Counter-Intelligence Corps," the "Seoul Newspaper," the organ of the puppet regime, and the house of Vice-President Ri Gi Boong.

The smokes immediately spread to all parts of Seoul.

Citizens also rose up. They raided the Kyungmoodai, the capitol building, and the office of the "United States Operation Mission." Numerous police stations and police-boxes were destroyed, burnt down, and occupied by the people.

Nothing — not even U.S. troops and puppet army armed to teeth, nor tanks, nor tear bombs, nor the barricades of rifles — could bar the heroic struggle of the people.

Still ringing in my ears are the words our comrades spoke in the burning streets, "Mother, I am sorry I am going before I finish with what I ought to . . ." This is what a law student Pak Dong Hoon said when an enemy bullet hit him. Those young students blocking the oncoming U.S. tanks shouted "Go ahead! And fire!"

On April 26, Syngman Rhee's government, maintained by U.S. gun, was overthrown.

However, where are the ideals for which the young people of South Korea shed blood in that April? A new government and a new life they demanded.

Five years has passed since then. There has been a parade of puppets. Now what did they who took the power by fawning upon U.S. masters bring to the people? What did the Pak Jung Hi clique bring? Only hunger and death.

The new puppet Pak Jung Hi turned the school into a military training ground.

An army of agents shadowed day and night the "April 19" fighters. Many, many perished under the iron heels of the enemy.

Now the puppet regime under the instructions from Washington are bent on concluding the "South Korea-Japan talks" so as to make the South Korean people slaves of the U.S. and Japanese imperialists.

In 1961, when I graduated from the college, I was caught in the drag-net of "military service dodger" to be forced into the puppet army. I swallowed all kinds of humiliation and contempt.

Towards the end of 1963, I put an end to the shameful life of the "ROK army" and came over to the warm embrace of the North.

People in North Korea have no worries about food, clothing, and they live in modern apartments. Every store is well stocked with home-made goods.

In face of the oncoming infuriated people the frightened policemen take to their heels

Then the national art is flourishing. There is not a single foreign soldier in the North. All giant factories and mechanized farm villages in North Korea belong to the people. Everybody is leading a worthy life in the North.

No wonder then the U.S. imperialists and Pak Jung Hi clique are most fearful — the South should not know about the happy North. That's why they are slandering in every way North Korea and hampering the country's unification by building a high barrier.

My friends who shed blood on April Square are still keeping up their struggle, drawing the lesson from the April uprising.

Greeting the first anniversary of the April 19 uprising, students of Seoul University wrote in their resolution:

"...We are resolved to smash all anti-national forces that may try to disgrace the blood of April 19 and reverse the history of our nation..."

Now the enemy dancing to the Yankee tune is bent on bringing the Japanese militarists into South Korea so as to turn the southern part of our land into a double colony of the U.S. and Japanese imperialists and hamper the country's unification. But the struggle of the youth and the entire South Korean people against the enemy is continuing.

I firmly believe that the South Korean people who honour the blood of the April fighters will again come out on April Square to fight U.S. and Japanese imperialism and their lackeys.

Conditioned Reflex

(A servant working under two masters)

The Fate of Emigrants

THE Pak Jung Hi clique are not satisfied with their putting whole South Korea at the disposal of the U.S. imperialists. They are selling off South Koreans to foreign monopolies and plantation owners as slaves.

Saying that America, West Germany, and Brazil are "paradises on earth", Pak Jung Hi is coaxing the hard-pressed South Korean people to emigrate to those countries. He is telling the people: "If you go there, life will be easier, and you will make a big money!" But, how do matters stand?

Here are what some of the emigrants who had dreamed "an easier life and a big money" said about their life far away from their native land.

KIM HYUN HAK DIED IN BRAZIL

"Everything is exactly opposite to what I was told. Money is almost gone and the land is unproductive. I don't know what to do." Thus Kim Hyun Hak, an emigrant to Brazil, wrote to his elder brother in Seoul. Now Kim Hyun Hak is dead.

It was in March last year that the "third emigrants' ship" left Pusan with 68 South Korean families for Brazil.

Among them was Kim Hyun Hak and his family, who has lived in Rokbundong, Sudaimoon District, Seoul.

After a little over a month on the sea the boat arrived in Brazil in the early part of May, and then the people were sent to the Victory Farm, a "paradise" according to Pak Jung Hi.

According to the South Korean paper "Donga Ilbo" of August 29, 1964, the emigrants knew they were caught by Pak Jung Hi's honeyed tongue as soon as they were sent to the farm.

The land was a rush field infested with noxious insects, and in the rainy season it was waterlogged.

People could not settle there, so all went in different directions. Kim Hyun Hak and his family, too, wandered about in search of a place to live in. In the end they settled in a place near a farm. The long journey exhausted him, but they had to clear land and tried to make a go of it.

One day Kim Hyun Hak went out to a market place hoping to get some foodstuffs to eat for the family.

He, hungry and exhausted, felt very thirsty, and drank a glass of water in a shop. And it caused foudroyant paralysis, and he died instantly.

Such is the lot of the South Koreans sent to Brazil as reported by South Korean publications.

Even the Brazilian consul-general in Seoul said frankly that only swampland and virgin forests are for the emigrants, and the land of any use will be no more than one-tenth of what is available to them. (South Korean monthly "Sasanggye")

A Brazilian paper wrote about South Korean emigrants:

"Strictly speaking, the emigrants from South Korea are facing a very difficult time. They know neither our language nor our actual condition. Numerous Brazilians are out of work. What did they come for any way?"

Another Brazilian paper wrote: "In the suburbs of Sao Paulo there are many emigrants, among them are many Asians, particularly many from South Korea. What a pitiful picture this is. They are hungry and ill-clad. But the shark-eyed employers force them to work 15 hours a day, but they dare not complain for fear of being thrown out!"

In this way the emigrants are reduced to "slaves" and their lives are at the mercy of a few pennies they earn.

ACCIDENTS IN THE MINES OF WEST GERMANY

It was towards the end of November last year that a South Korean youth named Kim Chul Hwan from Suchun County, South Choongchung Province, was killed in an accident in a mine of West Germany.

He was forced to go there to work in a mine by the Pak Jung Hi clique. Once he was in West Germany, he was an object of insult and contempt.

On that day, too, he was working in the pit where there were little safety devices. Suddenly the ceiling crumbled and a big rock fell to crush him to death.

Then in another mine of West Germany the same accident took place to take life of Ri Sung Tai, one of the South Korean miners sold off to West German big business. He was from Daichun Township, Boryung County, South Choongchung Province.

This is not all tragedies that happened to the miners from South Korea in West Germany.

A correspondent of the South Korean paper "Kookje Sinbo" reported:

"They have been paid on five occasions since they began to work here, but the pay is so meagre that they frown every time when they get paid. They feel the price is so small for working 800 metres underground and swallowing insults from Germans. Then, from their thin pay envelopes are taken out tax, board, insurance, and so forth. Then they have to pay also for uniforms and other necessaries. In the end, very little is left for them. Yet, the papers in the homeland report that they are paid enough to make deposits and send some money to their families back home, and the people brought here do not know what to do. They feel worse when they receive letters from their families asking why they are slow in sending money!"

Such is the life of the South Korean miners in West Germany who were sold off to West German monopolies by Pak Jung Hi.

In an article entitled "After they were emigrated to Brazil" South Korean paper reported on the hard life of the emigrants

AMERICAN MISSIONARY SIMON

KIM MYUNG SUB

In Soonan, a county seat, not far from Pyongyang, one would find four two-storyed Western style, brick houses on a little mound. The houses are so conspicuous from the rest of the township of farm-houses.

In these brick houses once American missionaries lived.

It is exactly forty years ago, to be exact in 1925, I was made a victim of inhuman savagery in one of those houses at the hands of the God-fearing people. (This is the way they called themselves.)

What I'm going to write was widely reported by newspapers in those days.

The story is this:

I was a little boy of eleven then. I was a cowherd for a landlord. One day I was making hay in a field by the house of Simon, which was fenced with barbed wire. Simon was an American missionary and director of the mission hospital. At any rate, I was busy in mowing grass. Suddenly, I noticed an apple rolling down to me, evidently it fell from an apple tree in the American's yard. I picked up the apple.

Then I thought that it was the Sabbath. You see, in our town in those days American missionaries set up what they called a sabbatarian church and called the Saturday the Sabbath and held church services.

No sooner had I picked up the apple, than there was a sharp whistle in the garden, and a fierce hound rushed out and jumped on me. It bit off my thigh and planted its cannie teeth in my back. Then Simon appeared, wearing a cross as usual around his neck over his vestment. In his hands were some ropes too.

Blood oozed out all over me. And being so frightened, I fell to the ground, unconscious. Simon was a man of about 40 and bound and dragged me into the yard.

Then he tied me to a shade tree in the yard, and went into the house to reappear, after a while, with his wife and two children. He was holding a small operation knife.

By this time I came to myself. There was the solemn voice of the missionary. "We Americans are the children of Heaven. And you robbed the apple of the house of Heaven, so you should be punished by Heaven." With the operation knife he began to work on my forehead. Blood ran out in a stream.

I struggled to free myself from this demon. Then, throwing away the knife, Simon went back to the house. He came out soon, this time with a small bottle. How would I know it contained vitriol?

The devil hit upon a more cruel method to punish me.

Simon wetted the stopper with the liquid, then with it wrote a character "do" on my forehead. I wriggled and stamped my feet. Seeing me in agony, Simon's wife and children giggled. To them the whole thing was a big sport.

As I struggled, the rope came loose, then Simon pressed down my head with his one foot. He again dipped the stopper with the liquid and wrote another character "juk" on my left cheek. I fainted with great pain...

So, the American missionary inscribed with vitriol two inerasable letters "dojuk" (meaning thief in Korean) on my face just because I picked up one apple which fell from his tree.

I was not the only one who was insulted and maltreated by the American missionaries in those days. Simon was only one of some 330 American missionaries (three-fourths of the total number of foreign missionaries in Korea), who were sent to Korea at that time. Everywhere they went the American missionaries insulted and perpetrated inhuman atrocities against the Korean people.

Having crept into my native place Soonan, Simon and his colleagues set up a church and a hospital, and became owners of stock-farms and orchards as well as land. They also

built a foodstuff factory. They exploited and oppressed the people in the name of "Heaven".

They hired only Koreans who became Christian followers, their land was to be tenanted by only those who took up their creed, and their school and hospital only received those who professed belief in their god. Boys and girls when they graduated from the mission school were made to work four years at stock-farms or orchards or factories.

In Sunchun, an American missionary attempted to violate Kang Gi Il, a sister of his church, but the Korean girl did not yield. For fear that his misdeed might be known to others, he gave her a cup of poison under the label of "holy water" after the evening mass the following day. Thus she was murdered!

In the 20's, Americans built "charity hospitals" in Seoul and other places. And it was widely known that they had used sick infants as guinea pigs in medical experiments. Such instances were too many to enumerate.

During the period from the latter part of the 19th century, the closing period of feudalism in our country, to the time of Japanese colonial rule over Korea, the Americans under the name of "missionaries," "doctors" and "teachers" crept into Korea. Then, on the pretext of "cultural enlightenment" and "charity work," they opened churches, hospitals and schools throughout Korea. To be sure, they put up the signs of "philanthropy," "charity" and what not. But what they were after was to poison the minds of the Korean people with the notion of futility of resistance and pro-American ideas, to weaken the national and class consciousness of the Korean nation, and pollute and paralyze their wholesome spiritual life.

"Japan occupied the territory of Korea but we shall occupy the hearts of the Koreans" and "the Christian soldiers are little different from those on the front." This is how the American missionaries professed about their ends.

Speaking highly of the Japanese imperialist rule over Korea as a "good system" sanctioned by "Heaven", the American missionaries preached the Korean people: "Serve thy master evermore," and "Blessed are those who endure. Endure all hardships." They even prattled: the Koreans will find their saviors in Americans, as America is "a heaven on earth—a home of the best children of Heaven."

However, the crimes they committed against the Korean people are too many to list.

In March 1919 when the Korean people rose up in a nation-wide anti-Japanese uprising, the American missionaries did everything to check the patriotic struggle of the Korean people for independence. They preached: "to reject charitable Japanese rule and to become independent is to check the progress of civilization."

When the Korean youth and students launched a nation-wide anti-Japanese struggle in 1929, the American missionaries were busy in informing the Japanese police on the patriotic youths and students of Korea to send them to their death.

Every American missionary, Simon and his brothers and sisters, engaged in espionage. They collected information on all fields—on Korea's political, economic and cultural affairs, the movement of population and even on special products of various regions, to be forward to Washington and to intelligence agencies.

They also sold off a number of Koreans to the plantation owners and capitalists in the United States and other countries.

At the beginning of this century the American slave traders wormed into Korea carrying the signboard of "Continental Development Company". Those slave traders, with the help of the missionaries, shipped away many Koreans as slaves.

That was why an American wrote that the American missionaries played a role as important as that of the American traders. Then he added that letters and reports of the missionaries became the main source of imformation for the U.S. government on those countries on the other side of the ocean—China, Japan, Korea, and others.

In the 1920's the American missionaries had more than 2,300 churches and various mission establishments all over Korea. But every "house of worship" was a den of American missionaries, with the blessing of the Japanese imperialist rulers, for economic plunder and all kinds of atrocities.

From Woonsan Mine they shipped away over 80 tons of gold, from Holdong Mine over 60 tons of gold. Sunchun and my native place Soonan were no exception.

Indeed, the missionaries who called themselves the "apostles of Heaven" were the apostles and scouts of aggression on Korea.

And today the same U.S. imperialism is sending the same missionaries, doctors, teachers, and technicians to South Korea in a desperate attempt to poison the minds of the South Korean people with American worship.

The U.S. imperialists are also sending spies to a number of Asian, African and Latin American countries under the cloak of the "Peace Corps."

But their sheep's clothing would not hide their wolfish teeth and claws.

Looking back on the calamity I suffered forty years ago, what an African said once comes to my mind. This was what he said: when whites came first, they held the Bible, and we our land. When they went, we were holding the Bible, they our land.

"Sugar Dolls"

GRACEFUL ART OF THE ARAB PEOPLE

In December last year the 55-member Reda Folklore Dancing Troupe of the United Arab Republic led by Mahmoud Reda, a talented choreographer and dancer, visited our country. A welcome meeting was held for the dance troupe in Pyongyang.

On December 25, Premier Kim Il Sung received the members of the troupe and had a friendly talk with them. In the evening he and other Party and government leaders attended the performance given by the dance troupe. After the final curtain Premier Kim Il Sung congratulated the dancers for the outstanding performance.

"Ramadan Nights"

The performances of the Reda Folklore Dancing Troupe were warmly acclaimed.

Every number on the programme based on the traditional folk dance was not only true and sincere in portraying life but also faithful in giving a picture of national colour and sentiments.

Their rhythms, a combination of elements of the ballet and the traditional African dances, were most artistic.

The "Stave Fight in Upper Egypt," a dramatic story showing the full vigour of the youth, received warm applause. The "Flirtation in the Village", depicting the lively scene of three country youth flirting with a village girl on her way to the river to fill her water jar, was delicately executed.

The "Dance of Arabians in the Desert" showing impressively the customs and habits of life of the Arab people in the desert region, "Ramadan Nights" on the traditional "Feast of Lanterns," "My Vision" adapted from a folk-tale, "Sugar Dolls" and other numbers projected admirably the rich sentiments of the industrious Arab people.

"The Children of Alibamba", a comic dance on a doll vender and the policeman who tries to move him from the street corner, another comic dance "The Foolish Ones," which is on three jolly "fools" dancing all night, were full of humour and satire. Their programme concluded with the admirable "Magic Flute", which faithfully portrayed love.

Their music which is based on their beautiful folk songs spoke of profound feelings, sentiments and life of the Arab people, and the melodies touched the heart-strings of the Korean audiences.

The newspapers of our country carried the most favourable reviews. "Rodong Sinmoon" and "Moonhak Sinmoon" stressed that the visit of the Reda Folklore Dancing Troupe of the United Arab Republic to our country made a notable contribution to further strengthening and consolidating the cultural interflow and friendship between the peoples of the two countries, firmly united in the struggle against imperialism and colonialism.

A GARDEN of SONGS AND DANCES

KIM GWANG GOOK

YOUNG Pioneers' circle performances are often held at the Pyongyang Students' and Children's Palace in the central part of the city. And their performances are acclaimed by all.

The children perform not only for Pyongyang citizens, but also for foreign visitors to our country. Their presentation is praised highly by the foreigners. A Thai delegate who came to Pyongyang to take part in the Asian Economic Seminar held in last June said:

"...What impressed us most was the colourful circle performances of the Young Pioneers given at the Students' and Children's Palace in the second evening after the meeting got underway. There were a ten-year-old boy's violin solo, a nine-year-old boy's accordion solo, and a 400-voice chorus. Their skills were unbelievable. The small-fry artists won thunderous applause at the end of every number and had to give several encores... If anyone who knows little about Korea attends this performance, he will have quite a good understanding of Korea without further explanations."

A Cameroon guest described the performances in this way: "The highest peak of art... It is beyond imagination." There was a foreigner who mounted the stage and hugged young artists, saying, "I'll never forget this as long as I live. You are better than professionals."

The curtain lifts with a 351-member chorus singing "We Envy No One" to the accompaniment of an orchestra. A boy and a girl come forward and sing a duet.

"Blue is the sky, joy is in our hearts.
Ring out the accordion!
People live harmoniously,
Immensely good is our fatherland!"

Dance "In Front of the Mirror"

Their clear and beautiful voices sing against the humming of the chorus. And gradually the song bursts into a full chorus, carrying the happy hearts of the children.

It is followed by a dance quartet "Morning of a Red-letter Day". It is about the children's simple life. Joy and gaiety of the children are interwoven. The children in their holiday best dance before an imaginary mirror. The children's dancing is most adorable.

And when the two girls jump out of the "mirror" wild applause bursts out in the hall.

Of this number some one said, "The dance is well worked out. I must congratulate the choreographers, too."

Next appears a ten-year-old violinist. Not only for his charm but also for his masterly performance he is called back repeatedly to the stage by the audience.

The programme lasts one and a half hours. All their numbers win much praise — the callisthenics "Red Flower" performed by girls in dancing costumes, peasant dance "Bumper Crops Came to Our Village" which depicts the joy of farmers working in the irrigated fields where tractors and trucks are running, vocal solo "Singing Cuckoo" and "Red Ribbon" sung by an eight-year-old girl to the accompaniment of the accordion played by a nine-year-old boy, a national instrumental orchestra "We, the Most Beautiful Flowers," a group dance "Yankees Are Crushed," etc.

Their programme closes with a song and dance number "Winged Horse, Chullima" performed by more than 400 children. In the background there is a sun-rise. Then the winged horse flies in the sky. From the both wings of the stage the chorus sings when the dancers appear carrying pens, books, and sporting goods in their hands—symbol of knowledge, virtue and health.

The stage turns into a sea of flowers.

The performers bring to the stage the happy life of our students and children. They express boundless thanks to their fatherland, the country of Chullima, for their happy life — they are growing and blossoming into beautiful flowers in the bosom of the fatherland.

The Young Pioneers' circle performances in the Students' and Children's Palace always give much joy to their parents and citizens of Pyongyang. Their programme is our children's greetings to the visiting foreigners.

For the foreign guests the children always include in their programme songs of the countries from where the guests come.

On the evening when the children gave a performance in welcome of President Modibo Keita and his party who paid a visit to our country last year, the children sang "A Song to President Modibo Keita" in the Malian language. And when President Sukarno was invited to the palace, the performers sang excellently "Hello Bandung" and "Island of Palms, My Indonesia" in Indonesian.

Hearing them, the distinguished foreign guests could not but join in the singing.

A member of the Malian delegation commented: "How well they sing our song! Their words are distinct and their pitch is so correct..." And an Indonesian guest said, "They pronounced the words accurately and sang admiringly with such feelings."

A visitor from Angola expressed his impression as follows: "How happy the Korean children are! We'll also make our children as happy as the Korean children are, but a lot of blood and sweat will be needed to do so. I'll devote myself to making our children grow happily."

These children go to the palace after school to have their musical training. Everybody can play more than one instrument. Singing and dancing are also part of their home-work. The presentation of the circle members is the fruit of their efforts.

Girl dancers perform

"A War Game"

Top: Their songs are lovely, too!

"Peasant Dance"

A ten-year-old fiddler

IMPRESSIVE DAYS IN ALGERIA

PAK EUI CHOON

Late October last year our delegation arrived in Algeria to take part in the celebrations of the 10th anniversary of the Algerian Revolution scheduled for November 1.

Though our stay in that country was short we saw the great strength of the heroic Algerian people united around the National Liberation Front Party and the Government of Algeria headed by President Ben Bella. And we were deeply impressed by great successes achieved by the Algerian people who are marching towards socialism under the revolutionary slogan of "a rifle in one hand and a hammer in the other."

On the morning of the anniversary day all streets of Algiers were bedecked colourfully. Tens of thousands of people in their holiday best crowded the meeting place.

The crowds gathered for the ceremony shouted: "Down with imperialism!" "Fight to the end for the revolution in Asia and Africa!" Sounds of hurrahs shook the whole square.

The moment President Ben Bella made his appearance the enthusiastic cheers "Long live Ben Bella!" thundered. Indeed it was a demonstration of the united force of the Algerian people.

President Ben Bella made a speech at the meeting, which was followed by a military parade. The spectators were particularly touched when the columns of students of the Revolutionary Martyrs' Children's School, veteran fighters, disabled soldiers, war orphans, and martyrs' families passed.

The Algerian people are the people who have a shining tradition of armed struggle.

On this day ten years ago, the Algerian patriots fired the first salvo of their armed struggle. At the time all the weapons they had were five hundred hunting guns.

The French aggressors hurled an army 800,000 strong into Algeria and spent 2,000,000 dollars every day in their attempt to stifle the just fight of the Algerian people. And the U.S. imperialists backed the French aggressors to the hilt, offering 75 per cent of the arms the French used and 4.2 billion dollars.

But the Algerian people did not bow to the French. In the course of the hard-fought struggle, the hunting guns on the shoulders of the liberation armymen gave way to rifles and machineguns. Then their strength grew into a regular modern army 150,000 strong and 100,000 militias.

All the people of Algeria, men and women, young and old, helped the liberation army. That is why one can see old battle-fields and graves of patriots everywhere in Algeria today. Our delegation laid a wreath at the cemetery of the revolutionary martyrs in the suburbs of Algiers.

Algeria owes to this honourable tradition what she is today. Only two years have elapsed since the independence of Algeria, but much work the people have done.

Fleeing from Algeria, the French colonialists said: the Algerian people would never be able to run factories and cultivate even one million hectares of land.

But the Algerian people gave the lie to these words. In a short space of time they rebuilt the devastated factories. Now they are running factories and farms on their own.

The people liberated from exploitation and oppression can do wonders.

This was what we heard when we visited a farm. Recalling the early days of hardship the farm's director said:

"We lacked everything; work hands, money, and technique. But nobody was disappointed. Only, with a fresh determination, we pooled our strength. And the Government did everything to help us."

The seed of happiness has been planted in the land which was soaked once with bitter tears of the peasants under the whip of colonialists. And abundant fruits are coming on.

Last year, they reaped the highest bumper crops in fifty years. The director continued:

"Our life is turning for the better. And tomorrow will be far better for us. Please come to see us again in a few years."

Everywhere we met people like him, who were working devotedly for the country, and with such a revolutionary spirit.

This happened when we were at an oil factory. Our guide—he was chairman of the workers' management committee—told us when we asked how the workers managed to run the factory:

"Well, the answer is a simple one. We can do it because we believe in ourselves."

It is precisely this revolutionary idea of believing in one's own strength and standing on one's own feet that made the Algerian people, who had been cut off from the technical civilization under the rule of colonialism, manage the country and its economy and capture a height of technology.

Algeria is rich in oil and other natural resources. Now the abundant wealth is being tapped by the Algerian working class for building a happy life for the people. And the outlook for the country's industry is most promising.

During our visit to Algeria we were accorded a warm welcome and wholehearted hospitality by the Algerian people. Workers and farmers lined the roads outside their factories and farms when we visited them; they were reluctant to let our hands go when we bid them good-by.

President Ben Bella said: "Korea is so far away geographically, but she is close to us because we are fighting for the same goal."

A country, far away yet close — what a meaningful word this is! The peoples of Korea and Algeria are comrades-in-arms forging ahead shoulder to shoulder and helping each other in the common struggle against imperialism. That's why the Algerian people support the Korean people's struggle for the peaceful unification of the country, and we support the Algerian people in their struggle for consolidating the national independence, against imperialism.

The militant friendship between the peoples of our two countries will be strengthened as ever.

Folk Tale

SALTER

Once upon a time there lived a salter on the coast of the West Sea, whose wife was a cook in the house of a lord.

The lord's family called him contemptuously a "salt-maker," his wife a "bitch salt-maker," and his little son a "bastard salt-maker."

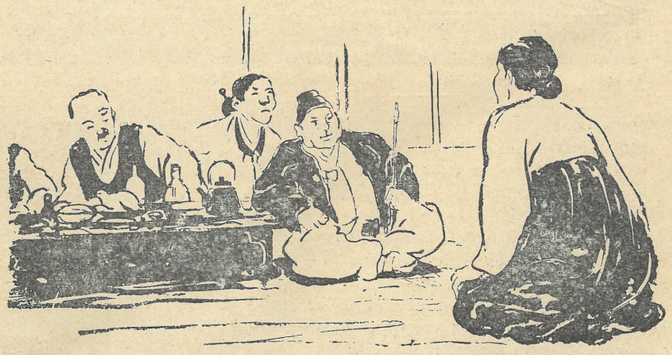
Then the family of the lord looked down upon and illtreated the salter's family. And the salter's wife always felt unpleasant, yet she had no choice but to pocket the insult, for her master was a man of power.

One day, there was a big feast in the house of the lord. Many noblemen were invited. The table was groaning with all kinds of delicacies. And the lord seemed very pleased and invited his guests to the table. Eventually the feast started.

But alas! The food was most satisfactory to the eyes, but no taste. The food was not salted. Then the lord called in the cook, the salter's wife, and put her on the carpet. He rushed out.

"You bitch salt-maker! Food is tasty only when it is salted properly. Then, why did you not season the food, eh?" Then the cook, kowtowing low, answered: "But, my lord! Salt is what men of low birth make. And I dared not use such a thing called salt made by men of humble birth in preparing the food for a feast for the noblemen. Certainly Your Lordship would not humble yourself to touch the food prepared in such a way."

The lord was dumbfounded.



Revolutionary RELICS

A Cigarette Holder

Among the many revolutionary relics of the anti-Japanese partisans exhibited in Room No. 11 of the Museum of the Korean Revolution is an amber cigarette holder, the one Comrade Kim Il Sung gave to Comrade Choi Hyun one day in September 1933, some thirty years ago. It was presented to Comrade Choi Hyun when Comrade Kim Il Sung met him for the first time.

At that time Comrade Choi Hyun was a commander of an anti-Japanese partisan company and active in the Yenchi region. His first meeting with Comrade Kim Il Sung took place at the partisan headquarters in Wangching County.

This is what Comrade Choi Hyun recalls about the cigarette holder:

"Though it is a small cigarette holder, it has been close to my heart for nearly 30 years, a source of inspiration and courage to me. At that time Marshal Kim Il Sung was only 22 years old. Young as he was, our beloved leader, Marshal Kim Il Sung, as the outstanding leader of the Korean revolution from the early days of the anti-Japanese partisan struggle, set forth all necessary lines with a foresight as to the prospects of the revolution based on the Marxist-Leninist outlook.

"Though my first meeting with him was a short one—only two days—it was more significant and precious to me than several years at an Marxist-Leninist Institute. From then on, I have borne all his words in my mind, and unswervingly traversed the road of arduous struggle, keeping in my heart of hearts the honour and pride of having such a clear-sighted leader."

STAMPS of KOREA

ANIMALS

On November 10, 1964, the Ministry of Communications of the D.P.R.K. issued a series of four stamps on Korea's animals.

Stamp 1, 2 *jun,* lynx, a species to be found in the northern regions of our country. It is good at tree-climbing. It preys on wild animals.

Stamp 2, 5 *jun,* features the wildcat, which inhabits mountains of our country.

Stamp 3, 10 *jun,* Korean leopard, which is distributed in the northern districts of our land. It hunts preys in the night.

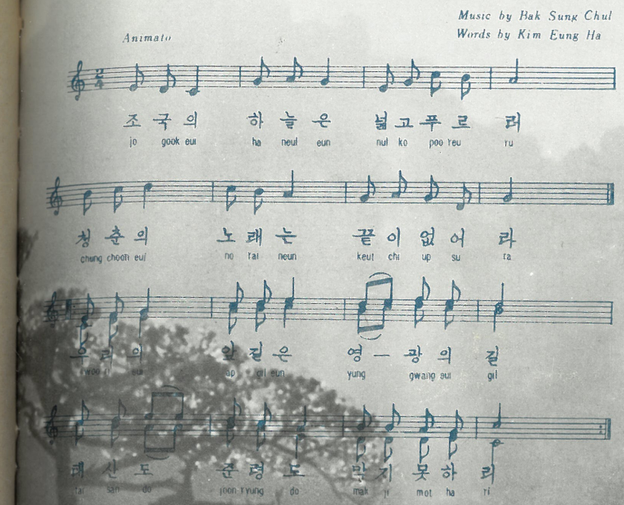
Stamp 4, 10 *jun,* Korean yellow-necked marten. It inhabits the forest areas of the central part of our country. Usually it preys on rats and noxious insects.

All stamps measure 30×23 mm. Offset.

Anything in this issue may be reprinted with due acknowledgement.

조국의 하늘은 푸르러

JO GOOK EUI HA NEUL EUN POO REU RU


Music by Bak Sung Chul
Words by Kim Eung Ha
Animato
조 국 의 하 늘 은 붉 고 푸 르 러
jo gook eui ha neul eun bul ko poo reu ru
청 춘 의 노 래 는 끝 이 없 어 라
chung choon eui no rae neun keut chi up su ra
오 르 자 앞 길 은 영 광 의 길
o reu ja ap gil eun yung gwang eui gil
개 선 도 준 령 도 막 지 못 하 리
gae sun do joon ryung do mak ji mot ha ri

Blue Sky Over The Fatherland

1. Blue and boundless is the sky over our land,
The song of youth never ceasing on earth.
Our path is one of glory and honour.
No mountains, high or steep, will stand in our way.

2. Though distant and thorny our road may be,
The hearts of youth leap to reach the heaven.
Not all our passage is smooth, and level,
But we will widen the narrow as we march.

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